

Books on Egypt and Chaldaea

EASY LESSONS
IN
EGYPTIAN HIEROGLYPHICS
WITH SIGN LIST.

BY

must be read
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KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM

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PUBLISHERS' NOTE.

IN the year 1894 Dr. Wallis Budge prepared for Messrs. Kegan Paul, Trench, Trübner & Co. an elementary work on the Egyptian language, entitled "First Steps in Egyptian", and two years later the companion volume, "An Egyptian Reading Book," with transliterations of all the texts printed in it, and a full vocabulary. The success of these works proved that they had helped to satisfy a want long felt by students of the Egyptian language, and as a similar want existed among students of the languages written in the cuneiform character, Mr. L. W. King, of the British Museum, prepared, on the same lines as the two books mentioned above, an elementary work on the Assyrian and Babylonian languages ("First Steps in Assyrian"), which appeared in 1898. These works, however, dealt mainly with the philological branch of Egyptology and Assyriology, and it was impossible in the space allowed to explain much that needed explanation in the other branches of these subjects—that is to say, matters relating to the archæology, history, religion, etc., of the Egyptians, Assyrians, and Babylonians. In answer to the numerous requests which have been made, a series of short, popular handbooks, on the most important branches of Egyptology and Assyriology have been prepared, and it is hoped that these will serve as introductions to the larger works on these subjects. The present is the third volume of the series, and the succeeding volumes will be published at short intervals, and at moderate prices.

PJ
1135
1892

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To

HENRY EDWARD JULER, ESQUIRE, F.R.C.S.

ETC., ETC., ETC.

TO WHOSE SKILL AND KINDNESS

MY EYESIGHT OWES SO MUCH.

Minor lang.
Thorp
6-6-29
19640

PREFACE.

THIS little book is intended to form an easy introduction to the study of the Egyptian hieroglyphic inscriptions, and has been prepared in answer to many requests made both in Egypt and in England. It contains a short account of the decipherment of Egyptian hieroglyphics, and a sketch of the hieroglyphic system of writing and of the general principles which underlie the use of picture signs to express thought. The main facts of Egyptian grammar are given in a series of short chapters, and these are illustrated by numerous brief extracts from hieroglyphic texts; each extract is printed in hieroglyphic type and is accompanied by a transliteration and translation. Following the example of the early Egyptologists it has been thought better to multiply extracts from texts rather than to heap up a large number of grammatical details without supplying the beginner with the means of examining their application. In the limits of the following pages.

it would be impossible to treat Egyptian grammar at any length, while the discussion of details would be quite out of place. The chief object has been to make the beginner familiar with the most common signs and words, so that he may, whilst puzzling out the extracts from texts quoted in illustration of grammatical facts, be able to attack the longer connected texts given in my "First Steps in Egyptian" and in my "Egyptian Reading Book".

Included in this book is a lengthy list of hieroglyphic characters with their values both as phonetics and ideograms. Some of the characters have not yet been satisfactorily identified and the correctness of the positions of these is, in consequence, doubtful; but it has been thought best to follow both the classification, even when wrong, and the numbering of the characters which are found in the list of "Hieroglyphen" printed by Herr Adolf Holzhausen of Vienna.

E. A. WALLIS BUDGE.

LONDON,

September 20th, 1899.

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CHAPTER I.

HIEROGLYPHIC WRITING.



THE ancient Egyptians expressed their ideas in writing by means of a large number of picture signs which are commonly called **Hieroglyphics**. They began to use them for this purpose more than seven thousand years ago, and they were employed uninterruptedly until about B. C. 100, that is to say, until nearly the end of the rule of the Ptolemies over Egypt. It is hardly probable that the hieroglyphic system of writing was invented in Egypt, and the evidence on this point now accumulating indicates that it was brought there by certain invaders who came from north-east or central Asia; they settled down in the valley of the Nile at some place between Memphis on the north and Thebes on the south, and gradually established their civilization and religion in their new home. Little by little the writing spread to the north and to the south, until at length hieroglyphics were employed, for state purposes at least, from the coast


of the Mediterranean to the most southern portion of the Island of Meroë, that is to say, over a tract of country more than 2000 miles long. A remarkable peculiarity of Egyptian hieroglyphics is the slight modification of form which they suffered during a period of thousands of years, a fact due, no doubt, partly to the material upon which the Egyptians inscribed them, and partly to a conservatism begotten of religious convictions. The Babylonian and Chinese picture characters became modified at so early a period that some thousands of years before Christ, their original forms were lost. This reference to the modified forms of hieroglyphics brings us at once to the mention of the various ways in which they were written in Egypt, *i. e.*, to the three different kinds of Egyptian writing.


The oldest form of writing is the **hieroglyphic**, in which the various objects, animate and inanimate, for which the characters stand are depicted as accurately as possible. The following titles of one Ptah-hetep, who lived at the period of the rule of the IVth dynasty will explain this; by the side of each hieroglyphic is its description.


- | | | |
|---|-----------------|---|
| { | 1. ¹ |  a mouth |
| | 2. |  a door made of planks of wood fastened together by three cross-pieces |
| | 3. |  the fore-arm and hand |

¹ The brackets shew the letters which, when taken together, form words.



- { 4.  a lion's head and one fore paw stretched out
5.  see No. 3


6.  doorway surmounted by cornice of small serpents



7.  a jackal




8.  a kind of water fowl

9.  an owl

- { 10.  a growing plant
11.  a cake

12.  a reed to which is tied a scribe's writing tablet or palette, having two hollows in it for red and black ink

- { 13.  see No. 9
14.  see No. 1

- { 15.  the breast of a man with the two arms stretched out
16.  see No. 11
17.  a seated man holding a basket upon his head.

In the above examples of picture signs the objects which they represent are tolerably evident, but a large number of hieroglyphics do not so easily lend themselves to identification. Hieroglyphics were cut in stone, wood, and other materials with marvellous accuracy, at depths varying from $\frac{1}{16}$ of an inch to 1 inch; the details of the objects represented were given either by cutting or by painting in colours. In the earliest times the mason must have found it easier to cut characters into the stone than to sculpture them in relief; but it is probable that the idea of preserving carefully what had been inscribed also entered his mind, for frequently when the surface outline of a character has been destroyed sufficient traces remain in the incuse portion of it for purposes of identification. Speaking generally, celestial objects are coloured blue, as also are metal vessels and instruments; animals, birds, and reptiles are painted as far as possible to represent their natural colours; the Egyptian man is painted red, and the woman yellow or a pinky-brown colour; and so on. But though in some cases the artist endeavoured to make each picture sign an exact representation of the original object in respect of shape or form and colour, with the result that the simplest inscription became a splendid piece of ornamentation in which the most vivid colours blended harmoniously, in the majority of painted texts which have been preserved to us the artists have not been consistent in the colouring

of their signs. Frequently the same tints of a colour are not used for the same picture, an entirely different colour being often employed; and it is hard not to think that the artist or scribe, having come to the end of the paint which should have been employed for one class of hieroglyphics, frequently made use of that which should have been reserved for another. It has been said that many of the objects which are represented by picture signs may be identified by means of the colours with which they are painted, and this is, no doubt, partly true; but the inconsistency of the Egyptian artist often does away entirely with the value of the colour as a means of identification.

Picture signs or hieroglyphics were employed for religious and state purposes from the earliest to the latest times, and it is astonishing to contemplate the labour which must have been expended by the mason in cutting an inscription of any great length, if every character was well and truly made. Side by side with cutters in stone carvers in wood must have existed, and for a proof of the skill which the latter class of handicraftsmen possessed at a time which must be well nigh pre-dynastic, the reader is referred to the beautiful panels in the Gizeh Museum which have been published by Mariette.¹ The hieroglyphics and figures of the deceased are in relief, and are most delicately and beautifully executed;

¹ See *Les Mastaba de l'Ancien Empire*. Paris, 1882, p. 74 ff.

but the unusual grouping of the characters proves that they belong to a period when as yet dividing lines for facilitating the reading of the texts had not been introduced. These panels cannot belong to a period later than the IIIrd, and they are probably earlier than the Ist dynasty. Inscriptions in stone and wood were cut with copper or bronze and iron chisels. But the Egyptians must have had need to employ their hieroglyphics for other purposes than inscriptions which were intended to remain in one place, and the official documents of state, not to mention the correspondence of the people, cannot have been written upon stone or wood. At a very early date the papyrus plant¹ was made into a sort of paper upon which were written drafts of texts which the mason had to cut in stone, official documents, letters, etc. The stalk of this plant, which grew to the height of twelve or fifteen feet, was triangular, and was about six inches in diameter in its thickest part. The outer rind was removed from it, and the stalk was divided into layers with a flat needle; these layers were laid upon a board, side by side, and upon these another series of layers was laid in a horizontal direction, and a thin solution of gum was then run between them, after which both series of layers were pressed and dried. The number of such sheets joined together depended upon the length of the roll required. The papyrus rolls which have come

¹ *Byblus hieraticus*, or *Cyperus papyrus*.

down to us vary greatly in length and width; the finest Theban papyri are about seventeen inches wide, and the longest roll yet discovered is the great Papyrus of Rameses III,¹ which measures one hundred and thirty-five feet in length. On such rolls of papyrus the Egyptians wrote with a reed, about ten inches long and one eighth of an inch in diameter, the end of which was bruised to make the fibres flexible, and not cut; the ink was made of vegetable substances, or of coloured earths mixed with gum and water.

Now it is evident that the hieroglyphics traced in outline upon papyrus with a comparatively blunt reed can never have had the clearness and sharp outlines of those cut with metal chisels in a hard substance; it is also evident that the increased speed at which government orders and letters would have to be written would cause the scribe, unconsciously at first, to abbreviate and modify the picture signs, until at length only the most salient characteristics of each remained. And this is exactly what happened. Little by little the hieroglyphics lost much of their pictorial character, and degenerated into a series of signs which went to form the cursive writing called **Hieratic**. It was used extensively by the priests in copying literary works in all periods, and though it occupied originally a subordinate position in respect of hieroglyphics, especially as regards religious texts, it at length became equal in






















¹ Harris Papyrus, No. 1. British Museum, No. 9999.







8 HIEROGLYPHIC AND HIERATIC WRITING COMPARED.

importance to hieroglyphic writing. The following example of hieratic writing is taken from the Prisse Papyrus upon which at a period about B. C. 2600 two texts, containing moral precepts which were composed about one thousand years earlier, were written.



Now if we transcribe these into hieroglyphics we obtain the following :—

- | | |
|---|---|
| 1.  a reed | 11.  see No. 1 |
| 2.  a mouth | 12.  a knee bone (?) |
| 3.  a hare | 13.  see No. 2. |
| 4.  the wavy surface of water | 14.  a roll of papyrus tied up |
| 5.  see No. 4 | 15.  an eye |
| 6.  a kind of vessel | 16.  see No. 6 |
| 7.  an owl | 17.  a goose |
| 8.  a bolt of a door | 18.  see No. 9 |
| 9.  a seated figure of a man | 19.  see No. 4 |
| 10.  a stroke written to make the word symmetrical | 20.  a chair back |
| | 21.  a sickle |

- | | |
|---|---|
| 22.  an eagle | 25.  see No. 14 |
| 23.  see No. 7 | 26.  an axe |
| 24.  a tree | 27.  see No. 10. |

On comparing the above hieroglyphics with their hieratic equivalents it will be seen that only long practice would enable the reader to identify quickly the abbreviated characters which he had before him; the above specimen of hieratic is, however, well written and is relatively easy to read. In the later times, *i. e.*, about B. C. 900, the scribes invented a series of purely arbitrary or conventional modifications of the hieratic characters and so a new style of writing, called **Enchorial** or **Demotic**, came into use; it was used chiefly for business or social purposes at first, but at length copies of the "Book of the Dead" and lengthy literary compositions were written in it. In the Ptolemaic period Demotic was considered to be of such importance that whenever the text of a royal decree was inscribed upon a stele which was to be set up in some public place and was intended to be read by the public in general, a version of the said decree, written in the Demotic character, was added. Famous examples of stelae inscribed in hieroglyphic, demotic, and Greek, are the Canopus Stone, set up at Canopus in the reign of Ptolemy III. Euergetes I. in the ninth year of his reign (B. C. 247—222), and the Rosetta

Stone set up at Rosetta, in the eighth year of the reign of Ptolemy V. Epiphanes (B. C. 205—182).

In all works on ancient Egyptian grammar the reader will find frequent reference to *Coptic*. The Coptic language is a dialect of Egyptian of which four or five varieties are known; its name is derived from the name of the old Egyptian city Qebt, through the Arabic *Qubt*, which in its turn was intended to represent the Gr. Αἰγύπτος. The dialect dates from the second century of our era, and the literature written in it is chiefly Christian. Curiously enough Coptic is written with the letters of the Greek alphabet, to which were added six characters, derived from the Demotic forms of ancient Egyptian hieroglyphics, to express sounds which were peculiar to the Egyptian language.

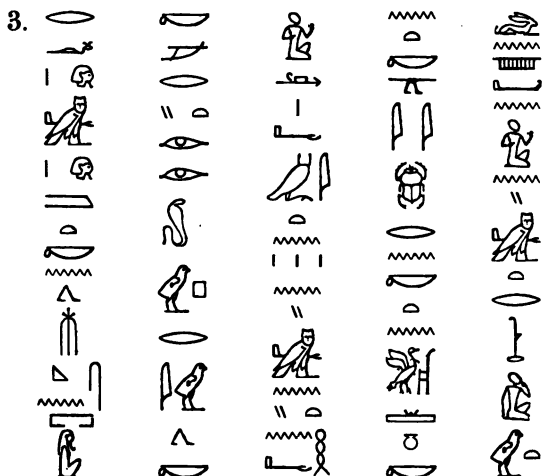
Hieroglyphic characters may be written in columns or in horizontal lines, which are sometimes to be read from left to right and sometimes from right to left. There was no fixed rule about the direction in which the characters should be written, and as we find that in inscriptions which are cut on the sides of a door they usually face inwards, *i. e.*, towards the door, each group thus facing the other, the scribe and sculptor needed only to follow their own ideas in the arrangement and direction of the characters, or the dictates of symmetry. To ascertain the direction in which an inscription is to be read we must observe in which way the men, and birds, and animals face, and then

read *towards* them. The two following examples will illustrate this :—



Now on looking at these passages we notice that the men, the chicken, the owls, the hawk, and the hares all face to the left; to read these we must read from left to right, *i. e.*, *towards* them. The second extract . has been set up by the compositor with the characters

facing in the opposite direction, so that to read these now we must read from right to left (No. 3).



Hieratic is usually written in horizontal lines which are to be read from right to left, but in some papyri dating from the XIIth dynasty the texts are arranged in short columns.

Before we pass to the consideration of the Egyptian Alphabet, syllabic signs, etc., it will be necessary to set forth briefly the means by which the power to read these was recovered, and to sketch the history of the decipherment of Egyptian hieroglyphics in connection with the **Rosetta Stone**.

CHAPTER II.

THE ROSETTA STONE AND THE DECIPHERMENT OF HIEROGLYPHICS.

The Rosetta Stone was found by a French artillery officer called Boussard, among the ruins of Fort Saint Julien, near the Rosetta mouth of the Nile, in 1799, but it subsequently came into the possession of the British Government at the capitulation of Alexandria. It now stands at the southern end of the great Egyptian Gallery in the British Museum. The top and right hand bottom corner of this remarkable object have been broken off, and at the present the texts inscribed upon it consist of fourteen lines of hieroglyphics, thirty-two lines of demotic, and fifty-four lines of Greek. It measures about 3 ft. 9 in. \times 2 ft. $4\frac{1}{2}$ in. \times 11 in. on the inscribed side.

The Rosetta Stone records that Ptolemy V. Epiphanes, king of Egypt from B. C. 205 to B. C. 182, conferred great benefits upon the priesthood, and set aside large revenues for the maintenance of the temples, and remitted the taxes due from the people at a period of

distress, and undertook and carried out certain costly engineering works in connection with the irrigation system of Egypt. In gratitude for these acts the priesthood convened a meeting at Memphis, and ordered that a statue of the king should be set up in every temple of Egypt, that a gilded wooden statue of the king placed in a gilded wooden shrine should be established in each temple, etc. ; and as a part of the great plan to do honour to the king it was ordered that a copy of the decree, inscribed on a basalt stele in hieroglyphic, demotic, and Greek characters, should be set up in each of the first, second, and third grade temples near the king's statue. The provisions of this decree were carried out in the eighth year of the king's reign, and the Rosetta Stone is one of the stelae which, presumably, were set up in the great temples throughout the length and breadth of the land. But the importance of the stone historically is very much less than its value philologically, for the decipherment of the Egyptian hieroglyphics is centred in it, and it formed the base of the work done by scholars in the past century which has resulted in the restoration of the ancient Egyptian language and literature.

It will be remembered that long before the close of the Roman rule in Egypt the hieroglyphic system of writing had fallen into disuse, and that its place had been taken by demotic, and by Coptic, that is to say, the Egyptian language written in Greek letters ; the widespread use of Greek and Latin among the govern-

ing and upper classes of Egypt also caused the disappearance of Egyptian as the language of state. The study of hieroglyphics was prosecuted by the priests in remote districts probably until the end of the Vth century of our era, but very little later the ancient inscriptions had become absolutely a dead letter, and until the beginning of the present century there was neither an Oriental nor a European who could either read or understand a hieroglyphic inscription. Many writers pretended to have found the key to the hieroglyphics, and many more professed, with a shameless impudence which it is hard to understand in these days, to translate the contents of the texts into a modern tongue. Foremost among such pretenders must be mentioned Athanasius Kircher who, in the XVIIth century, declared that he had found the key to the hieroglyphic inscriptions ; the translations which he prints in his *Oedipus Aegyptiacus* are utter nonsense, but as they were put forth in a learned tongue many people at the time believed they were correct. More than half a century later the Comte de Pahlın stated that an inscription at Denderah was only a translation of Psalm C., and some later writers believed that the Egyptian inscriptions contained Bible phrases and Hebrew compositions.¹ In the first half of the XVIIIth century Warburton appears to have divined the existence of alphabetic characters in Egyptian, and had he pos-







¹ See my *Mummy*, p. 126.




possessed the necessary linguistic training it is quite possible that he would have done some useful work in decipherment. Among those who worked on the right lines must be mentioned de Guignes, who proved the existence of groups of characters having determinatives, and Zoëga, who came to the conclusion that the hieroglyphics were letters, and what was very important, that the cartouches, *i. e.*, the ovals which occur in the inscriptions and are so called because they resemble cartridges, contained royal names.¹ In 1802 Akerblad, in a letter to Silvestre de Sacy, discussed the demotic inscription on the Rosetta Stone, and published an alphabet of the characters. But Akerblad never received the credit which was his due for this work, for although it will be found, on comparing Young's "Supposed Enchorial Alphabet" printed in 1818 with that of Akerblad printed in 1802, that *fourteen* of the characters are identical in both alphabets, no credit is given to him by Young. Further, if Champollion's alphabet, published in his *Lettre à M. Dacier*, Paris, 1822, be compared with that of Akerblad, sixteen of the characters will be found to be identical; yet Champollion, like Young, seemed to be oblivious of the fact.

With the work of Young and Champollion we reach firm ground. A great deal has been written about the merits of Young as a decipherer of the Egyptian hiero-

¹ *De Usu et Origine Obeliscorum*, Rome, 1797, p. 465.

glyphics, and he has been both over-praised and over-blamed. He was undoubtedly a very clever man and a great linguist, even though he lacked the special training in Coptic which his great rival Champollion possessed. In spite of this, however, he identified correctly the names of six gods, and those of Ptolemy and Berenice; he also made out the true meanings of several ideographs, the true values of six letters¹ of the alphabet, and the correct consonantal values of three² more. This he did some years before Champollion published his Egyptian alphabet, and as priority of publication (as the late Sir Henry Rawlinson found it necessary to say with reference to his own work on cuneiform decipherment) must be accepted as indicating priority of discovery, credit should be given to Young for at least this contribution towards the decipherment. No one who has taken the pains to read the literature on the subject will attempt to claim for Young that the value of his work was equal to that of Champollion, for the system of the latter scholar was eminently scientific, and his knowledge of Coptic was wonderful, considering the period when he lived. Besides this the quality of his hieroglyphic work was so good, and the amount of it which he did so great, that in those respects the two rivals ought not to be compared. He certainly knew of Young's results, and the admission by him

¹ I. e.,  i,  m,  n,  p,  f,  t.


² I. e.,  ,  ,  .

that they existed would have satisfied Young's friends, and in no way diminished his own merit and glory.

In the year 1815 Mr. J. W. Bankes discovered on the Island of Philae a red granite obelisk and pedestal which were afterwards removed at his expense by G. Belzoni and set up at Kingston Hall in Dorsetshire. The obelisk is inscribed with one column of hieroglyphics on each side, and the pedestal with twenty-four lines of Greek. In 1822 Champollion published an account of this monument in the *Revue encyclopédique* for March, and discussed the hieroglyphic and Greek inscriptions upon it. The Greek inscription had reference to a petition of the priests of Philae made to Ptolemy, and his wife Kleopatra, and his sister also called Kleopatra, and these names of course occur in it. Champollion argued that if the hieroglyphic inscription has the same meaning as the Greek, these names must also occur in it. Now the only name found on the Rosetta Stone is that of Ptolemy which is, of course, contained in a cartouche, and when Champollion examined the hieroglyphic inscription on the Philae obelisk, he not only found the royal names there, enclosed in cartouches, but also that one of them was identical with that which he knew from the Greek of the Rosetta Stone to be that of Ptolemy. He was certain that this name was that of Ptolemy, because in the Demotic inscription on the Rosetta Stone the group of characters which formed the name occurred over and over again, and in the places where, according to the Greek, they ought








to occur. But on the Philae Obelisk the name Kleopatra is mentioned, and in both of the names of Ptolemy and Kleopatra the same letters occur, that is to say L and P; if we can identify the letter P we shall not only have gained a letter, but be able to say at which end of the cartouches the names begin. Now writing down the names of Ptolemy and Kleopatra as they usually occur in hieroglyphics we have:—

Ptolemy 











Kleopatra 

Let us however break the names up a little more and arrange the letters under numbers thus:—

Ptolemy.

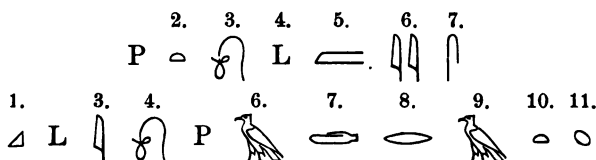
1.	2.	3.	4.	5.	6.	7.
						

Kleopatra.

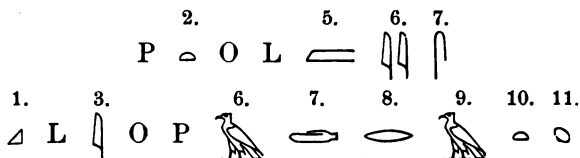
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
										

We must remember too that the Greek form of the name Ptolemy is Ptolemaios. Now on looking at the two names thus written we see at a glance that letter No. 5 in one name and No. 1 in the other are identical, and judging by their position only in the names they must represent the letter P; we see too that letter No. 2

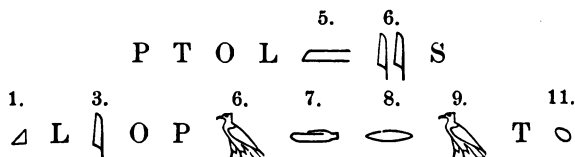
in one name and No. 4 in the other are also identical, and arguing as before from their position they must represent the letter L. We may now write down the names thus :—











As only one of the names begin with P, that which begins with that letter must be Ptolemy. Now letter No. 4 in one name, and letter No. 3 in the other are identical, and also judging by their position we may assign it in each name the value of some vowel sound like O, and thus get :—












But the letter between P and O in Ptolemy must be T, and as the name ends in Greek with S, the last letter in hieroglyphics must be S, so we may now write down the names thus :—



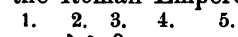







Now if we look, as Champollion did, at the other ways in which the name of Kleopatra is written we shall find that instead of the letter  we sometimes have the letter  which we already know to be T, and as in the Greek form of the name this letter has an A before it, we may assume that  = A; the initial letter must, of course, be K. We may now write the names thus :—






				5.	6.	
P	T	O	L			S
	3.			8.		11.
K	L		O	P	A	T
					A	T
						





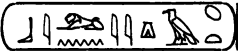
The sign  (No. 3) in the name Kleopatra represents some vowel sound like E, and this sign doubled (No. 6) represents the vowels AI in the name Ptolemaios; but as  represent EE, or Ì, that is to say I pronounced in the Continental fashion, the O of the Greek form has no equivalent in hieroglyphics. That leaves us only the signs ,  and  to find values for. Young had proved that the signs  always occurred at the ends of the names of goddesses, and that it was a feminine termination; as the Greek kings and queens of Egypt were honoured as deities, this termination was added to the names of royal ladies also. This disposes of the sign , and the letters  (No. 5) and  (No. 8) can be nothing else but M and R. So we may now write :—










P T O L M I S, *i. e.*, Ptolemy,

K L E O P A T R A, *i. e.*, Kleopatra.









Now a common title of the Roman Emperors was written hieroglyphically . We know that  = I,  = S, and  = R; and as  is used as a variant for the first sign in the name of Kleopatra given above,  must be K also. The last sign  is interchanged with , and we may thus write under the hieroglyphics the values as follows:—

				
K	I	S	R	S





that is to say *Kaisar* or Caesar. From the different ways in which the name of Ptolemy is written we learn that  = U, and that  has also the same value, and that  has the same value as , i. e., M, is also apparent. Now we may consider a common Greek name which is written in hieroglyphics ; we may break it up thus:—


1.	2.	3.	4.	5.	6.	7.	8.	9.
								

Of these characters we have already identified Nos. 2, 3, 5, 7, 8 and 9, and from the two last we know that we are dealing with the name of a royal lady. But there is also another common Greek name which may be written out in this form:—

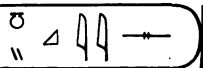
1.	2.	3.	4.	5.	6.	7.	8.
							


and we see at a glance that the only letter that we


have not met with before is . Reading the values of this last group of signs we get E R (*or* L) K S T R (*or* L) S, which can be nothing else but Elekntrs or "Alexander"; thus we find that  = N. Now substituting this value for sign No. 4 in the royal lady's name given above we read . E R N I . A T ; and as the Greek text of the inscription in which this name occurs mentions Berenike, we conclude at once that No. 1 sign  = B, and that No. 6 sign  = K. From other Greek and Latin titles and names we may obtain the values of many other letters and syllables, as will be seen from the following :—


1.  | P.H.I.U.L.I.U.P.U.
(*or* UA).S., *i. e.*, Philip.
2.  | P.I.L.A.T.R.A., *i. e.*,
Philotera.
3.  | B.A.R.N.I.K.T., *i. e.*, Berenice.
4.  | A.R.R.S.N.A.T., *i. e.*,
Arsinoë.
-  | A.R.S.I.N.A.I., *i. e.*,
Arsinoë.
5.  | T.R.A.P.N.T., *i. e.*, Tryphaena.
6.  | T.B.A.R.I.S.K.I.S.R.
S., *i. e.*, Tiberius Caesar.

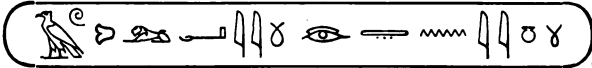
7. 
 K - A - I - S K - A - I - S - R - S K - R - M -
i. e., Gaius Caesar Germ-


 NI - K - I - S
 anicus.


























8. 
 K - L - U - T - S T - I - B - A - R - S - A
i. e., Claudius Tiberius.


9. 
 A - U - T - U - K - R - T - R K - I - S - R - S
i. e., Autocrator Caesar.


























 T - A - T - A - S A - R - I - S A - T - R - I - N - S
 Titus Aelius Hadrianus.

10. 
 A - U - R - L A - I - S AN - T - A - N - I - N - S
i. e., Aurelius Antoninus.

In the Ptolemaic and Roman times the titles of the kings or emperors were often included in the cartouches, and from some of these Champollion derived

a number of letters for his Egyptian alphabet. Thus many kings call themselves   , and  , which appellations were known to mean "Of Ptah beloved" and "living ever". Now in the first of these    we know, from the names which we have read above, that the first two signs are P and T, i. e., the first two letters of the name Ptah; the third sign  must then have the value of H or of some sound like it. If these three signs  form the name of Ptah, then the fourth sign  must mean "beloved". Now as Coptic is only a dialect of Egyptian written in Greek letters we may obtain some help from it as Champollion did; and as we find in that dialect that the ordinary words for "to love" are *mei* and *mere*, we may apply one or other of these values to the sign . In the same way, by comparing variant texts, it was found that  was what is called an ideograph meaning "life", or "to live"; now the Coptic word for "life" or "to live", is *ônk*, so the pronunciation of the hieroglyphic sign must be something like it. We find also that the variant spellings of  give us  , and as we already know that  = N, the third sign  must be KH; incidentally, too, we discover that  has the syllabic value of *ânkh*, and that the *â* has become *ô* in Coptic. If, in the appellation  , i. e., "living ever",  means "life", it is clear that  must mean "ever". Of the three signs which form the word we already know the last two,  and , for we have













seen the first in the name Ptolemy, and the second in the name Antoninus, where they have the values of T and TA respectively. Now it was found by comparing certain words written in hieroglyphics with their equivalents in Coptic that the third sign  was the equivalent of a letter in the Coptic alphabet which we may transliterate by TCH, *i. e.*, the sound which *c* has before *i* in Italian. Further investigations carried on in the same way enabled Champollion and his followers to deduce the syllabic values of the other signs, and at length to compile a classified syllabary. We may now collect the letters which we have gathered together from the titles and names of the Greek and Roman rulers of Egypt in a tabular form thus:—

	A		H
	A or E		H
	Ā		KH
	or « I		or | S
	or © or  O or U		T
	B		T
	P		T
	or — M		TCH
	or  N		K
	or  R		K
			K

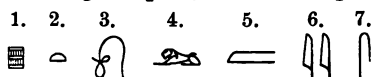
It will be noticed that we have three different kinds of the K sound, three of the T sound, two of the H sound, and three A sounds. At the early date when the values of the hieroglyphics were first recovered it was not possible to decide the exact difference between the varieties of sounds which these letters represented ; but the reader will see from the alphabet on pp. 31, 32 the values which are generally assigned to them at the present time. It will be noticed, too, that among the letters of the Egyptian alphabet given above there are no equivalents for F and SH, but these will be found in the complete alphabet.

CHAPTER III.

HIEROGLYPHICS AS IDEOGRAPHS, PHONETICS, AND DETERMINATIVES.












Every hieroglyphic character is a picture of some object in nature, animate or inanimate, and in texts many of them are used in more than one way. The simplest use of hieroglyphics is, of course, as pictures, which we may see from the following :—  a hare ;  an eagle ;  a duck ;  a beetle ;  a field with plants growing in it ; ★ a star ;  a twisted rope ;  a comb ;  a pyramid, and so on. But hieroglyphics may also represent *ideas*, *e. g.*,  a wall falling down sideways represents the idea of “falling” ;  a hall in which deliberations by wise men were made represents the idea of “counsel” ;  an axe represents the idea of a divine person or a god ;  a musical instrument represents the idea of pleasure, happiness, joy, goodness, and the like. Such are called **ideographs**. Now every picture of every object must have had a name, or we may say that each picture was



a word-sign ; a list of all these arranged in proper order would have made a dictionary in the earliest times. But let us suppose that at the period when these pictures were used as pictures only in Egypt, or wherever they first appeared, the king wished to put on record that an embassy from some such and such a neighbouring potentate had visited him with such and such an object, and that the chief of the embassy, who was called by such and such a name, had brought him rich presents from his master. Now the scribes of the period could, no doubt, have reduced to writing an account of the visit, without any very great difficulty, but when they came to recording the name of the distinguished visitor, or that of his master, they would not find this to be an easy matter. To have written down the name they would be obliged to make use of a number of hieroglyphics or picture characters which represented most closely the sound of the name of the envoy, without the least regard to their meaning as pictures, and, for the moment, the picture characters would have represented sounds only. The scribes must have done the same had they been ordered to make a list of the presents which the envoy had brought for their royal master. Passing over the evident anachronism let us call the envoy "Ptolemy", which name we may write, as in the preceding chapter, with the signs :—






















Now No. 1 represents a door, No. 2 a cake, No. 3 a











knotted rope, No. 4 a lion, No. 5 (uncertain), No. 6 two reeds, and No. 7 a chairback ; but here each of these characters is employed for the sake of its *sound* only.

The need for characters which could be employed to express *sounds only* caused the Egyptians at a very early date to set aside a considerable number of picture signs for this purpose, and to these the name of **phonetics** has been given. Phonetic signs may be either **syllabic** or **alphabetic**, *e. g.*,  *peh*,  *mut*,  *maāt*,  *xeper*, which are syllabic, and  *p*,  *b*,  *m*,  *r*,  *k*, which are alphabetic. Now the five alphabetic signs just quoted represent as pictures, a door, a foot and leg, an owl, a mouth, and a vessel respectively, and each of these objects no doubt had a name ; but the question naturally arises how they came to represent single letters ? It seems that the sound of the *first letter* in the name of an object was given to the picture or character which represented it, and henceforward the character bore that phonetic value. Thus the first character  P, represents a door made of a number of planks of wood upon which three cross-pieces are nailed. There is no word in Egyptian for door, at all events in common use, which begins with P, but, as in Hebrew, the word for door must be connected with the root "to open" ; now the Egyptian word for "to open" is  *pt[a]h*, and as we know that the first character in that word has the sound of P and of no other letter, we may reasonably assume that the Egyptian word for "door" began with P. The third

character  M represents the horned owl, the name of which is preserved for us in the Coptic word *mûlotch* (ⲙⲟⲩⲗⲟⲩ); the first letter of this word begins with M, and therefore the phonetic value of  is M. In the same way the other letters of the Egyptian alphabet were derived, though it is not always possible to say what the word-value of a character was originally. In many cases it is not easy to find the word-values of an alphabetic sign, even by reference to Coptic, a fact which seems to indicate that the alphabetic characters were developed from word-values so long ago that the word-values themselves have passed out of the written language. Already in the earliest dynastic inscriptions known to us hieroglyphic characters are used as pictures, ideographs and phonetics side by side, which proves that these distinctions must have been invented in pre-dynastic times.

The Egyptian alphabet is as follows :—

	A (Ⲁ)		F (ⲫ)
	Ä (Ⲁ)	 or 	M (ⲙ)
	Ā (ⲁ)	 or 	N (ⲛ)
 or 	I (ⲓ)	 or 	R and L (ⲣ, Ⲭ)
 or 	U (ⲓ)		H (ⲕ)
	B (ⲓ)		H (ⲕ)
	P (ⲓ)		KH (ⲕ) (Arab. خ)

	S	(ם)		K	(ג)
	S	(ש)		T	(ת)
	SH (Ś)	(ש)		T	(ט)
	K	(כ)		TH (θ)	(ת)
	Q	(ק)		TCH (T')	(צ)














The Egyptian alphabet has a great deal in common with the Hebrew and other Semitic dialects in respect of the guttural and other letters, peculiar to Oriental peoples, and therefore the Hebrew letters have been added to shew what I believe to be the general values of the alphabetic signs. It is hardly necessary to say that differences of opinion exist among scholars as to the method in which hieroglyphic characters should be transcribed into Roman letters, but this is not to be wondered at considering that the scientific study of Egyptian is only about eighty years old, and that the whole of the literature has not yet been published.




























Some ideographs have more than one phonetic value, in which case they are called **polyphones**; and many ideographs representing entirely different objects have similar values, in which case they are called **homophones**.

As long as the Egyptians used picture writing pure and simple their meaning was easily understood, but when they began to spell their words with alphabetic signs and syllabic values of picture signs, which h




no reference whatever to the original meaning of the signs, it was at once found necessary to indicate in some way the meaning and even sounds of many of the words so written; this they did by adding to them signs which are called **determinatives**. It is impossible to say when the Egyptians first began to add determinatives to their words, but all known hieroglyphic inscriptions not pre-dynastic contain them, and it seems as if they must have been the product of prehistoric times. They, however, occur less frequently in the texts of the earlier than of the later dynasties.









Determinatives may be divided into two groups; those which determine a single species, and those which determine a whole class. The following determinatives of classes should be carefully noted:—

Character	Determinative of	Character	Determinative of
1. 	to call, beckon	6.  or 	god, divine being or thing
2. 	man	7. 	goddess
3. 	to eat, think, speak, and of whatever is done with the mouth	8. 	tree
4. 	inertness, idleness	9. 	plant, flower
5. 	woman	10. 	earth, land
		11. 	road, to travel
		12. 	foreign land

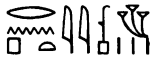


Character	Determinative of	Character	Determinative of
13. 	nome	26. 	fish
14. 	water	27. 	rain, storm
15. 	house	28. 	day, time
16. 	to cut, slay	29. 	village, town, city
17. 	fire, to cook, burn	30. 	stone
18. 	smell (good or bad)	31. 	metal
19. 	to overthrow	32. 	grain
20. 	strength	33. 	wood
21. 	to walk, stand, and of actions performed with the legs	34. 	wind, air
22. 	flesh	35. 	foreigner
23. 	animal	36. 	liquid, unguent
24. 	bird	37. 	abstract
25. 	little, evil, bad	38. 	crowd, collection of people
		39. 	children.

A few words have no determinative, and need none, because their meaning was fixed at a very early period, and it was thought unnecessary to add any ; examples

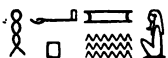







of such are  *henā*¹ "with",  *ām* "in",  *māk* "verily" and the like. On the other hand a large number of words have one determinative, and several have more than one. Of words of one determinative the following are examples :—

1.  *ām* to eat ; a picture of a man putting food into his mouth  is the determinative.
2.  *ānḫ* a flower ; the picture of a flower  is the determinative.
3.  *sma* to slay ; the picture of a knife  is the determinative, and indicates that the word *sma* means "knife", or that it refers to some action that is done with a knife.
4.  *ses* bolt ; the picture of the branch of a tree  is the determinative, and indicates that *ses* is an object made of wood.



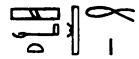




Of words of one or more determinatives the following are examples :—

1.  *renpit* flowers ; the pictures of a flower in the bud , and a flower , are the determinatives ; the three strokes ||| are the sign of the plural.

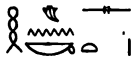

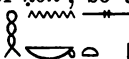






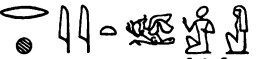

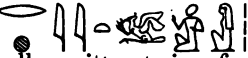


¹ Strictly speaking there is no *e* in Egyptian, and it is added in the transliterations of hieroglyphic words in this book simply to enable the reader to pronounce them more easily.




2.  *Hāp* god of the Nile; the pictures of water enclosed by banks , and running water , and a god  are the determinatives.
3.  *nemmeḥu* poor folk; the pictures of a child , and a man , and a woman  are the determinatives, and shew that the word *nemmeḥ* means a number of human beings, of both sexes, who are in the condition of helpless children.

Words may be spelt (1) with alphabetic characters wholly, or (2) with a mixture of alphabetic and syllabic characters; examples of the first class are :—

	<i>sfent</i>	a knife
	<i>asfet</i>	wickedness
	<i>sāt</i>	a book
	<i>uāa</i>	a boat
	<i>heger</i>	to be hungry, hunger
	<i>semehi</i>	left hand side
	<i>seseš</i>	a sistrum.










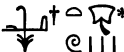




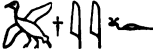
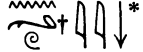
And examples of the second class are:—


1.  *henkset* hair, in which  has by itself the value of *hen*; so the word might be written  or  .
2.  *nehebet* neck, in which  has by itself the value of *neh*; so the word might be written  as well as .
3.  *rexit* men and women, in which  has by itself the value of *rexit*; thus in  the word is actually written twice, for  = .

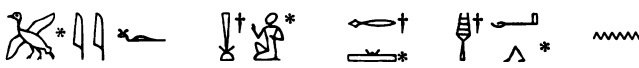
In many words the last letter of the value of a syllabic sign is often written in order to guide the reader as to its pronunciation. Take the word . The ordinary value of  is *mester* "ear", but the  which follows it shews that the sign is in this word to be read *mestem*, and the determinative indicates that the word means that which is smeared under the eye, or "eye-paint, stibium". For convenience' sake we may call such alphabetic helps to the reading of words **phonetic complements**. The following are additional examples, the phonetic complement being marked by an asterisk.

	<i>mester</i>	ear
	<i>hai</i>	rain
	<i>senār</i>	storm
	<i>merhu</i>	unguent
	<i>hememu</i>	mankind.

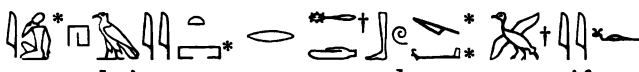
We may now take a short extract from the Tale of the Two Brothers, which will illustrate the use of alphabetic and syllabic characters and determinatives; the determinatives are marked by *, and the syllabic characters by †; the remaining signs are alphabetic. (N. B. There is no *e* in Egyptian.)

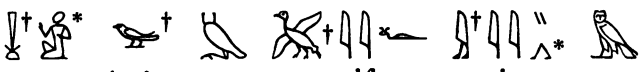
					
<i>un</i>	<i>an</i>	<i>paif</i>	<i>sen</i>	<i>āa</i>	<i>her</i>
		His	brother	elder	
					
<i>xeperu</i>	<i>mā</i>	<i>ābu</i>	<i>gemātu</i>	<i>āu-f</i>	<i>her</i>
became like		panthers	southern.	He	
					
<i>tāt</i>	<i>temtu</i>	<i>paif</i>	<i>nui</i>		
made	sharp	his	dagger,		

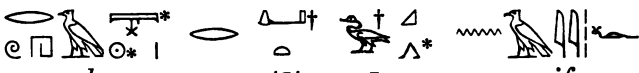

 au-f her tātu-f em tet-f un ân
 he placed it in his hand.



 paif sen āa āhā en
 His brother elder stood


 ha pa sbai paif
 behind the door of his


 āhait er ḫatbu paif
 stable to stab his


 sen šerāu em paif i em
 brother younger at his coming at


 ruha er tāt āq naif
 eventide to make to enter his


 āaut er pa āhait
 cattle into the stables.


























xer ar pa Su her hetep au-f

Now when the god Shu was setting he


















her atepf stimu neb









was loading himself with green herbs of all kinds









en sexet em paif sexeru
 of the fields according to his habit









enti hru neb au-f her i au ta
 of day every, he was coming [home]. The







ah̄t h̄auti her āq er pa
 cow leading entered into the







ahait au set her tet en
 stable, she said to







pai-set saau mākuā paik
 her keeper, Verily thy







sen āa āhā er hāt-tuk xeri
 brother elder standeth in front of thee with







paif nui er xaṭbu - k
 his dagger to stab thee;







ruā - k tu er - hāt - f un ān - f
 run away from before him. He







her setem pa teṭ taif āḥ
 hearkened unto the speech of his cow.

hāuti āu ta ket-ṭā her āq
 leading. The next entered, [and]












āu set her teṭ - ṭā - f em mātet āuf
 she was saying to him likewise. He














her ennu xeri pa sba en
 looked under the door of







paif *ahait* *auf* *her*
 his stable, he







petra reț en paif
 saw the legs of his




















sen *āa* *āuf* *āhā* *en* *ha*
 brother elder [as] he stood behind

pa *sba* *au* *paif* *nui*
 the door his dagger

					
<i>em</i>	<i>tet-f</i>	<i>auf</i>	<i>her</i>	<i>uah</i>	<i>taif</i>
in his hand.		He		set	his









							
<i>atep</i>	<i>er</i>	<i>pa</i>	<i>āutent</i>	<i>āuf</i>	<i>her</i>		
load	upon	the	ground,	he	betook		

			
<i>fa - f</i>	<i>er</i>	<i>sexsex</i>	<i>θāu</i>
himself	to	flight	rapid.

















CHAPTER IV.¹

















A SELECTION OF HIEROGLYPHIC CHARACTERS WITH THEIR PHONETIC VALUES, ETC.


















1. FIGURES OF MEN.


















	Phonetic value.	Meaning as ideogram or determinative.
1. 	<i>enen</i>	man standing with inactive arms and hands, submission
2. 	<i>ā</i>	to call, to invoke
3. 	<i>kes</i> (?)	man in beseeching attitude, propitiation
5. 	<i>ṭua</i> }	to pray, to praise, to adore, to entreat
6. 	<i>ṭua</i> }	
7. 	<i>hen</i>	to praise
8. 	<i>qa, ḥāā</i>	to be high, to rejoice
9. 	<i>ān</i>	man motioning something to go back, to retreat


















¹ The numbers and classification of characters are those given by Herr Adolf Holzhausen in his *Hieroglyphen*.



















- | | | | |
|-----|---|---------------|---|
| 10. |  | <i>ân</i> | } man calling after someone, to beck-on |
| 11. |  | <i>ân</i> | |
| 12. |  | — | see No. 7 |
| 13. |  | — | see No. 10 |
| 14. |  | | man hailing some one |
| 15. |  | <i>âb</i> | to dance |
| 16. |  | <i>âb</i> | to dance |
| 17. |  | <i>âb</i> | to dance |
| 18. |  | <i>âb</i> | to dance |
| 19. |  | <i>kes</i> | man bowing, to pay homage |
| 20. |  | <i>kes</i> | man bowing, to pay homage |
| 21. |  | — | man running and stretching forward to reach something |
| 22. |  | } <i>sati</i> | to pour out water, to micturate |
| 23. |  | | |
| 24. |  | <i>heter</i> | two men grasping hands, friendship |
| 25. |  | <i>âmen</i> | a man turning his back, to hide, to conceal |




















26.  *nem* pygmy
27.  *tut, sāhu, qeres* image, figure, statue, mummy, transformed dead body
28.  *tetta* a dead body in the fold of a serpent
29.  *ur, ser* great, great man, prince, chief
30.  *āau, ten* man leaning on a staff, aged
31.  *next* man about to strike with a stick, strength
32.  — man stripping a branch
33.  *tua*
34.  *seher* to drive away
35.  *xexet (?)* two men performing a ceremony (?)
36.  *sema (?)*
37.  *āhi* man holding an instrument
38.  — man holding an instrument
39.  — man about to perform a ceremony with two instruments
40.  *next* see No. 31
41.  — to play a harp

42.  — to plough
43.  *tā* to give a loaf of bread, to give
44.  *sa* to make an offering
45.  *nini* man performing an act of worship
46.  *ab* man throwing water over himself, a priest
47.  *sati, set* man sprinkling water, purity
48.  — a man skipping with a rope
49.  *xus* man building a wall, to build
50.  — man using a borer, to drill
51.  *qet* to build
52.  *fa, kat* a man with a load on his head, to bear, to carry, work
53.  *āx* man supporting the whole sky, to stretch out
54.  *fa* to bear, to carry ; see No. 52
55.  *xesteb* man holding a pig by the tail
56.  *qes* } to bind together, to force something together
57.  *qes* }
58.  *heq* man holding the ? *heq* sceptre, prince, king

















59.  — prince, king
62.  — prince or king wearing White crown
63.  — prince or king wearing Red crown
65.  — prince or king wearing White and Red crowns
68.  *ur* }
 69.  *ur* } great man, prince
70.  *ābi* prince, king
71.  *ḥen* a baby sucking its finger, child, young person
72.  *ḥen* a child
74.  *ḥen* a child wearing the Red crown
75.  *ḥen* a child wearing the disk and uraeus
76.  *mestem*
78.  }
 79.  } *ḫefti* a man breaking in his head with an
 80.  } axe or stick, enemy, death, the dead
82.  *māsā* man armed with a bow and arrows, bowman, soldier
83.  *menf* man armed with shield and sword, bowman, soldier

- | | | | |
|------|---|------------------|--|
| 84. |  | — | man with his hands tied behind him, captive |
| 85. |  | — | man with his hands tied behind him, captive |
| 86. |  | — | man tied to a stake, captive |
| 87. |  | — | man tied by his neck to a stake |
| 88. |  | — | beheaded man tied by his neck to a stake |
| 89. |  | <i>sa, remt</i> | man kneeling on one knee |
| 90. |  | <i>ā</i> | to cry out to, to invoke |
| 91. |  | <i>ā</i> | man with his right hand to his mouth, determinative of all that is done with the mouth |
| 92. |  | <i>enen</i> | submission, inactivity |
| 93. |  | <i>hen</i> | to praise |
| 94. |  | <i>tua</i> | to pray, to praise, to adore, to entreat |
| 96. |  | <i>āmen</i> | to hide |
| 97. |  | — | to play a harp |
| 98. |  | <i>āuh, sur</i> | to give or offer a vessel of water to a god or man |
| 99. |  | <i>sa</i> | to make an offering |
| 100. |  | <i>āmen, hab</i> | man hiding himself, to hide, hidden |
| 101. |  | <i>āb</i> | man washing, clean, pure, priest |



















- | | | | |
|------|---|----------------|--|
| 102. |  | } <i>āb</i> | man washing, clean, pure, priest |
| 103. |  | | |
| 104. |  | | |
| 105. |  | <i>fa, kat</i> | man carrying a load ; see No. 52 |
| 106. |  | <i>heh</i> | man wearing emblem of year, a large, indefinite number |
| 107. |  | <i>heh</i> | a god wearing the sun's disk and grasping a palm branch in each hand |
| 108. |  | — | to write |
| 110. |  | — | dead person who has obtained power in the next world |
| 111. |  | — | dead person, holy being |
| 112. |  | — | dead person, holy being |
| 113. |  | — | a sacred or divine person |
| 114. |  | — | a sacred or divine king |
| 115. |  | — | divine or sacred being holding the sceptre ? |
| 116. |  | — | divine or sacred being holding the sceptre ? |
| 117. |  | — | divine or sacred being holding the whip or flail  |
| 119. |  | — | divine or sacred being holding ? and  |


















- | | | | |
|------|---|--------------|--|
| 120. |  | — | king wearing the White crown and holding ? and  |
| 121. |  | — | king wearing the Red crown and holding ? and  |
| 123. |  | — | king wearing the Red and White crowns and holding ? |
| 124. |  | — | king wearing the Red and White crowns and holding ? |
| 125. |  | — | ibis-headed being, Thoth |
| 126. |  | } | <i>sa</i> a sacred person holding a cord?
a guardian? |
| 127. |  | | |
| 128. |  | <i>sa</i> | a watchman, to guard, to watch |
| 129. |  | } | a sacred person, living or dead |
| 130. |  | | |
| 131. |  | <i>seps</i> | a sacred person |
| 132. |  | <i>netem</i> | a person sitting in state |
| 133. |  | <i>χer</i> | to fall down |
| 134. |  | <i>mit</i> | a dead person |
| 135. |  | <i>meh</i> | to swim |
| 136. |  | } | <i>neb</i> a man swimming, to swim |
| 137. |  | | |


















2. FIGURES OF WOMEN.






- | | | | |
|-----|---|------------------|---|
| 1. |  | <i>heter</i> | two women grasping hands,
friendship |
| 3. |  | <i>thehem</i> | woman beating a tambourine, to
rejoice |
| 4. |  | <i>keb</i> | to bend, to bow |
| 5. |  | <i>Nut</i> | the goddess Nut, <i>i. e.</i> , the sky |
| 6. |  | — | woman with dishevelled hair |
| 7. |  | <i>sat</i> (?) | a woman seated |
| 8. |  | — | } a sacred being, sacred statue |
| 9. |  | — | |
| 10. |  | — | } a divine or holy female, or statue |
| 11. |  | — | |
| 12. |  | <i>ari</i> | a guardian, watchman |
| 13. |  | <i>thehem</i> | see No. 3 |
| 14. |  | <i>beq</i> | a pregnant woman |
| 15. |  | <i>mes, pāpā</i> | a parturient woman, to give birth |
| 16. |  | <i>menā</i> | to nurse, to suckle a child |
| 17. |  | <i>renen</i> | to dandle a child in the arms |

3. FIGURES OF GODS AND GODDESSES.












- | | | |
|-----|---|--|
| 1. |  | <i>Ausâr</i> (or <i>Asâr</i>) the god Osiris |
| 3. |  | <i>Ptah</i> the god Ptah |
| 4. |  | <i>Ptah</i> Ptah holding a sceptre, and wearing a <i>menât</i>  |
| 6. |  | <i>Ta-tunen</i> the god Ta-tunen |
| 7. |  | <i>Tanen</i> the god Tanen |
| 8. |  | <i>Ptah-Tanen</i> the god Ptah-Tanen |
| 9. |  | <i>An-heru</i> the god An-heru |
| 10. |  | <i>Amen</i> Amen in his ithyphallic form of Amsu |
| 11. |  | <i>Amen</i> Amen wearing plumes and holding  |
| 13. |  | <i>Amen</i> Amen wearing plumes and holding <i>Maât</i> |
| 14. |  | <i>Amen</i> Amen wearing plumes and holding a short, curved sword |
| 15. |  | <i>Amen</i> Amen holding the <i>user</i> sceptre  |
| 16. |  | <i>Aah</i> the Moon-god |
| 17. |  | <i>Khensu</i> the god Khensu |
| 18. |  | <i>Shu</i> the god Shu |















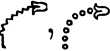


- | | | | |
|-----|---|-------------------------|---|
| 19. |  | <i>Su</i> | the god Shu |
| 20. |  | <i>Rā-usr-
Maāt</i> | god Rā as the mighty one of Maāt |
| 21. |  | <i>Rā</i> | the god Rā wearing the white crown |
| 22. |  | <i>Rā</i> | Rā holding sceptres of the horizons
of the east and west |
| 23. |  | <i>Rā</i> | Rā holding the sceptre † |
| 24. |  | <i>Rā</i> | Rā wearing disk and uraeus and
holding † |
| 25. |  | <i>Rā</i> | Rā wearing disk and uraeus |
| 26. |  | <i>Heru</i> | Horus (<i>or</i> Rā) wearing White and
Red crowns |
| 27. |  | <i>Rā</i> | Rā wearing disk and holding sym-
bol of "life" |
| 29. |  | <i>Rā</i> | Rā wearing disk, uraeus and
plumes, and holding sceptre |
| 31. |  | <i>Set</i> | the god Set |
| 32. |  | <i>Anpu</i> | the god Anubis |
| 33. |  | <i>Tehuti</i> | the god Thoth |
| 36. |  | } <i>Khnemu</i> | the god Khnemu |
| 37. |  | | |
| 38. |  | | |
| 39. |  | <i>Hāpi</i> | the Nile-god |


















- | | | |
|-----|---|---|
| 40. |  | <i>Auset</i> (or <i>Ast</i>) Isis holding papyrus sceptre |
| 41. |  | <i>Auset</i> (or <i>Ast</i>) Isis holding symbol of "life" |
| 42. |  | <i>Auset</i> (or <i>Ast</i>) Isis holding papyrus sceptre |
| 45. |  | <i>Nebt-het</i> Nephthys holding symbol of "life" |
| 51. |  | <i>Nut</i> the goddess Nut |
| 52. |  | <i>Sešeta</i> the goddess Sesheta |
| 53. |  | <i>Usr-Maāt</i> the goddess Maāt with sceptre of strength |
| 54. |  | } <i>Maāt</i> the goddess Maāt |
| 55. |  | |
| 58. |  | <i>Ānket</i> the goddess Ānket |
| 62. |  | <i>Bast</i> the goddess Bast |
| 63. |  | <i>Seḫet</i> the goddess Sekhet |
| 64. |  | } <i>Un</i> the hare-god Un |
| 65. |  | |
| 66. |  | <i>Meḥit</i> the goddess Meḥit |
| 67. |  | <i>Šeta</i> a deity |
| 68. |  | <i>Seher</i> a god who frightens, terrifies, or drives away |






















69.		}	<i>Seher</i>	see No. 68
70.				
71.			<i>Bes</i>	the god Bes
73.		}	<i>Xeperà</i>	the god Khepera
74.				















4. MEMBERS OF THE BODY.

1.		<i>tep, tata</i>	the head, the top of anything
3.		<i>her, hrà</i>	the face, upon
5, 6, 7.		<i>sent, user</i>	the hair, to want, to lack
8.		<i>šere (?)</i>	a lock of hair
9.		<i>χabes</i>	the beard
10.		<i>mer, maa, àri</i>	the right eye, to see, to look after something, to do
11.		—	the left eye
12.		<i>maa</i>	to see
13.		—	an eye with a line of stibium below the lower eye-lid
14.		<i>rem</i>	an eye weeping, to cry
15.		<i>ān</i>	to have a fine appearance



- | | | | |
|---------|---|-------------------|---------------------------------------|
| 16. |  | <i>merti, maa</i> | the two eyes, to see |
| 17. |  | <i>ufat</i> | the right eye of Rā, the Sun |
| 18. |  | <i>ufat</i> | the left eye of Rā, the Moon |
| 19. |  | <i>ufatti</i> | the two eyes of Rā |
| 20. |  | <i>tebh</i> | an <i>utchat</i> in a vase, offerings |
| 23. |  | <i>ār</i> | the pupil of the eye |
| 24. |  | <i>tebh</i> | two eyes in a vase, offerings |
| 25. |  | <i>ām</i> | eyebrow |
| 26. |  | <i>mester</i> | ear |
| 28. |  | <i>xent</i> | nose, what is in front |
| 29. |  | <i>re</i> | opening, mouth, door |
| 30. |  | <i>septi</i> | the two lips |
| 31. |  | <i>sept</i> | lip raised shewing the teeth |
| 32. |  | <i>ārt</i> | jawbone with teeth |
| 33. |  | <i>tef, ātet</i> | exudation, moisture |
| 35, 36. |  | <i>met</i> | a weapon or tool |
| 37. |  | <i>āat, pest</i> | the backbone |


















38.  *śāt* the chine
39.  *menā* the breast
- 40, 41.  } *sexen* to embrace
44.  }
42.  } *ān, ām* not having, to be without,
47.  } negation
46.  *ka* the breast and arms of a man,
the double
49.  }
50.  } *ser, teser* hands grasping a sacred staff,
something holy
51.  *xen* hands grasping a paddle, to
transport, to carry away
52.  *āba, āḥa* arms holding shield and club,
to fight
54.  *uṭen* to write
58.  *xu* hand holding a whip or flail,
to be strong, to reign
59.  *ā, t̄ā* hand and arm outstretched,
to give
62.  *meh,
ermen* to bear, to carry
63.  *t̄ā* to give
65.  *mā* to give


















66.  *mā, henk* to offer
67.  — to offer fruit
68.  *nini* an act of homage
69.  *next* to be strong, to shew strength
72.  *xerp* to direct
- 73, 76. ,  *tet* hand
74.  *sep* to receive
77.  *kep* to hold in the hand
82.  *am* to clasp, to hold tight in the fist
- 84, 85. ,  *tebā* finger, the number 10,000
- ,  *meter, āq* to be in the centre, to give evidence
86.  } *ān* thumb
87.  }
88.  *maā* a graving tool
90.  *baḥ, met, tai, ka* phallus, what is masculine, husband, bull
91.  *utet* to beget
- 92, 93. ,  *sem, tesem*

- | | | | |
|------|---|---------------------------|-----------------------------|
| 94. |  | <i>xerui</i> | male organs |
| 95. |  | <i>hem</i> | woman, female organ |
| 96. |  | <i>i</i> | to go, to walk, to stand |
| 98. |  | <i>ān, hem</i> | to go backwards, to retreat |
| 99. |  | <i>uār, ret,
ment</i> | to flee, to run away |
| 100. |  | <i>teha</i> | to invade, to attack |
| 101. |  | <i>ker</i> | to hold, to possess |
| 102. |  | <i>q</i> | a knee |
| 103. |  | <i>b</i> | a leg and foot |
| 105. |  | <i>āb</i> | arm + hand + leg |
| 106. |  | <i>teb</i> | hand + leg |
| 107. |  | <i>āb</i> | horn + leg |
| 109. |  | <i>hā</i> | piece of flesh, limb |
| 111. |  | | |

















5. ANIMALS.
















- | | | | |
|----|---|--------------|---------|
| 1. |  | <i>sesem</i> | } horse |
| 2. |  | <i>nefer</i> | |

- | | | | |
|-----|---|------------------------|--|
| 3. |  | <i>āh, ka</i> | ox |
| 6. |  | <i>kaut</i> | cow |
| 13. |  | <i>bā</i> | calf |
| 14. |  | <i>āu</i> or <i>āu</i> | calf |
| 15. |  | <i>ba</i> | ram |
| 16. |  | <i>ba</i> | Nubian ram of Amen |
| 17. |  | <i>ār</i> | oryx |
| 19. |  | <i>sāh</i> | oryx, the transformed body, the spiritual body |
| 22. |  | <i>χen</i> | a water bag |
| 23. |  | <i>āa</i> | donkey |
| 24. |  | <i>uher</i> (?) | dog |
| 25. |  | <i>āmhet</i> | ape |
| 29. |  | — | the ape of Thoth |
| 31. |  | — | ape wearing Red crown |
| 32. |  | — | ape bearing <i>utchat</i> or Eye of the sun |
| 36. |  | <i>ma</i> | lion |
| 38. |  | <i>l, r, ru, re</i> | lion couchant |


















- | | | | |
|-----|---|----------------------|---------------------------------------|
| 43. |  | <i>xerefu, akeru</i> | the lions of Yesterday and To-day |
| 44. |  | <i>neb</i> | ..... |
| 47. |  | <i>mau</i> | cat |
| 49. |  | <i>sab</i> | jackal, wise person |
| 52. |  | — | the god Anubis, the god Ap-uat |
| 55. |  | <i>sešeta</i> | ..... |
| 56. |  | <i>xeχ</i> | a mythical animal |
| 57. |  | — | wild boar |
| 58. |  | <i>un</i> | a hare |
| 59. |  | <i>ab</i> | elephant |
| 61. |  | <i>âpt</i> | hippopotamus |
| 62. |  | <i>xeb</i> | rhinoceros |
| 63. |  | <i>rer</i> | pig |
| 65. |  | <i>ser</i> | giraffe |
| 66. |  | <i>set</i> | the god Set, what is bad, death, etc. |
| 68. |  | <i>set</i> | the god Set |
| 69. |  | <i>pennu</i> | rat |




















5. MEMBERS OF ANIMALS.


















- | | | | |
|-------|---|-------------------|---|
| 3. |  | <i>âh</i> | ox |
| 4, 5. |  | <i>χent</i> | nose, what is in front |
| 6. |  | <i>χex</i> | head and neck of an ox |
| 8. |  | <i>sefit</i> | strength |
| 9. |  | — | head and neck of a ram |
| 12. |  | <i>sesa</i> | to be wise |
| 14. |  | <i>peh</i> | head and neck of a lion, strength |
| |  | <i>pehti</i> | two-fold strength |
| 16. |  | <i>hā</i> | head and paw of lion, the forepart of anything, beginning |
| 21. |  | } <i>set</i> | |
| 22. |  | | |
| 24. |  | | |
| 30. |  | <i>at</i> | hour, season |
| 33. |  | <i>âp</i> | the top of anything, the forepart |
| 35. |  | <i>âat</i> | rank, dignity |
| 37. |  | <i>âpt renpet</i> | opening of the year, the new year |











41.  *āb* horn, what is in front
44.  *ābeḥ* tooth
45.  *ābeḥ* tooth
46.  *āṭen, mester* to do the duty of someone, vicar, ear, to hear
47.  *peḥ* to attain to, to end
49.  *ḫepeš* thigh
51.  }
52.  } *nem, uḫem* leg of an animal, to repeat
54.  *kep* paw of an animal
- 55, 56. ,  skin of an animal
57.  }
59.  } skin of an animal, animal of any kind
60.  *sat* an arrow transfixing a skin, to hunt
63.  *uā, āu* bone and flesh, heir, progeny

7. BIRDS.







- | | | | |
|-----|---|-------------------------|---|
| 1. |  | <i>a</i> | eagle |
| 2. |  | <i>maa</i> | eagle + sickle |
| 3. |  | <i>ma</i> | eagle +  |
| 4. |  | } <i>ti, neh</i> | a bird of the eagle class ? |
| 6. |  | | |
| 7. |  | | |
| 8. |  | <i>Heru</i> | hawk, the god Horus, god |
| 9. |  | <i>bak</i> | hawk with whip or flail |
| 10. |  | <i>Herui</i> | the two Horus gods |
| 11. |  | <i>Heru</i> | Horus with disk and uraeus |
| 12. |  | <i>Heru</i> | Horus wearing the White and Red crowns |
| 13. |  | <i>Heru nub</i> | the "golden Horus" |
| 15. |  | <i>neter</i> | god, divine being, king |
| 16. |  | <i>ament</i> | the west |
| 21. |  | <i>Heru sam
tau</i> | "Horus the uniter of the two lands" |
| 22. |  | <i>Heru-Sept</i> | Horus-Sept |







24.  *xu*
28.  *āxem, āšem* sacred form or image
29.  *Heru-tuti* Horus of the two plumes
30.  *mut, ner* vulture
33.  — the vulture crown and the uraeus crown
- 36, 43.  ,  *m* owl
38.  }
 39.  } *mā* to give
 40.  }
41.  *mer*
42.  *embah* before
45.  *teḥuti* ibis
46.  *qem* to find
47.  *ḥam* to snare, to hunt
- 48, 51.  ,  *Tehuti* the god Thoth
53.  *ba* soul
54.  *baiu* souls

- | | | | |
|-----|---|-------------------|---|
| 55. |  | <i>bak</i> | to toil, to labour |
| 58. |  | <i>xu</i> | a spirit, or the intelligence personified |
| 60. |  | <i>bennu</i> | a bird identified with the phoenix |
| 61. |  | <i>bāh</i> | to flood, to inundate |
| 63. |  | <i>usa</i> | to make fat |
| 64. |  | <i>teser</i> | red |
| 65. |  | <i>tefa</i> | bread, cake, food |
| 66. |  | | |
| 67. |  | <i>sa</i> | goose, son |
| 69. |  | <i>tefa (?)</i> | food |
| 70. |  | <i>set</i> | to make to shake with fear, to tremble |
| 71. |  | <i>aq</i> | duck, to go in |
| 72. |  | <i>hetem</i> | to destroy |
| 73. |  | <i>pa</i> | to fly |
| 75. |  | <i>xen</i> | to hover, to alight |
| 77. |  | <i>qema, then</i> | to make, to lift up, to distinguish |
| 78. |  | <i>teb</i> | ..... |













79.		<i>ur</i>	swallow, great
80.		<i>serāu</i>	sparrow, little
81.		<i>ti</i>	a bird of the eagle kind
82.		<i>rexit</i>	intelligent person, mankind
83.		<i>u</i>	chicken
87.		<i>ta</i>	. . . . .
88.		} <i>seš</i>	birds' nest
90.			
91.		<i>sent</i>	dead bird, fear, terror
92.		<i>ba</i>	soul













8. PARTS OF BIRDS.

1.		<i>sa, apt</i>	goose, feathered fowl
3.		<i>ner</i>	head of vulture
4.		<i>pek</i>	. . . . .
8.		<i>xu</i>	head of the <i>bennu</i> bird
9.		<i>rex</i>	. . . . .
10.		<i>amax</i>	eye of a hawk





11.  *tenh* wing, to fly
13.  *su, maā* feather, what is right and true
17.  *ermen* to bear, carry
18.  *sa* foot of a bird
20.  — to cut, to engrave
21.  *sa* son, with \ominus t daughter





9. AMPHIBIOUS ANIMALS.

1.  *šet* turtle, evil, bad
2.  *āš* lizard, abundance
4.  *at, seqa* crocodile, to gather together
-  *āθi, hentī* prince
- 5, 6. ,  *at* crocodile
7.  *Sebek* the god Sebek
8.  *qam* crocodile skin, black
9.  *Heqt* the goddess Heqt
10.  *hefen* young frog, 100,000
11.  }
16.  } *ārā* serpent, goddess







- | | | |
|-----|---|--|
| 14. |  | } <i>Meḥent</i> the goddess Meḥent |
| 15. |  | |
| 19. |  | <i>atur</i> shrine of a serpent goddess |
| 22. |  | <i>ḥef, fenṯ</i> worm |
| 24. |  | <i>Āpep</i> the adversary of Rā, Apophis |
| 25. |  | <i>t, tet</i> serpent, body |
| 27. |  | <i>met</i> |
| 30. |  | <i>f</i> a cerastes, asp |
| 31. |  | <i>sef</i> |
| 32. |  | <i>per</i> to come forth |
| 33. |  | <i>āq</i> to enter in |
| 37. |  | <i>ptah</i> to break open |

10. FISH.





- | | | |
|----|---|-----------------------|
| 1. |  | <i>ân</i> fish |
| 3. |  | <i>betu</i> fish |
| 6. |  | <i>sepa</i> centipede |
| 9. |  | <i>nār</i> |
























10.  *xa* dead fish or thing
11.  } *bes* to transport
12.  }
14.  *xept* thigh (?)


















11. INSECTS.


















1.  *net, bāt* bee
3.  *suten net*
(or *bāt*) "King of the South and North"
4.  *xeper* to roll, to become, to come into being
7.  *āf* fly
8.  *senehem* grasshopper
9.  *serq* scorpion

12. TREES AND PLANTS.



















- 1, 2.  *ām* tree, what is pleasant
6.  *bener* palm tree
7.  acacia
9.  *xet* branch of a tree, wood



















- 13, 14.  } *renp, ter* shoot, young twig, year
 15, 16, 17.  ,  ,  }
18.  — eternal year
19.  — time
- 20, 21.  ,  *sept* a thorn
22.  *nexeb* shoot, name of a goddess and city
-  *enen* —
24.  *su, suten* king of the South
- 25, 27.  ,  *qemā* south, name of a class of priestess
26.  *res, qemā* south
- 28, 29.  ,  } *res* south
- 30, 31.  ,  }
33.  *ā* feather
-  *i* —
34.  *i* to go
35.  *sexet* plants growing in a field
36.  *āab* an offering














- | | | | |
|---------|---|---------------|--|
| 37. |  | } <i>sā</i> | lotus and papyrus flowers growing,
field |
| 38. |  | | |
| 40. |  | <i>hen</i> | cluster of flowers or plants |
| 42, 43. |  | <i>ha</i> | cluster of lotus flowers |
| 44. |  | <i>meht</i> | the North, the Delta country, the
land of the lotus |
| 45. |  | } <i>res</i> | the South, the papyrus country |
| 46. |  | | |
| 47. |  | } <i>uat</i> | young plant, what is green |
| 48. |  | | |
| 55. |  | — | flower |
| 58. |  | <i>nehem</i> | flower bud |
| 62. |  | } — | lotus flower |
| 63. |  | | |
| 67. |  | <i>un</i> | ..... |
| 68. |  | <i>xa</i> | flower |
| 70. |  | <i>sen</i> | ..... |
| 73, 77. |  | <i>ut, ut</i> | to give commands |

- 74, 75. ,  *het* white, shining, light
78.  *χesef* an instrument, to turn back
80.  *mes* to give birth
81.  — the union of the South and North
82.  } *beti* barley
83.  }
86.  — grain
88.  } *sen* granary, barn, storehouse
89.  }
90.  } *arp* grapes growing, wine
91.  }
92.  — pomegranate
- 93, 94. ,  } *bener* sweet, pleasant
96.  }
98.  *netem* sweet, pleasant




13. HEAVEN, EARTH AND WATER.


















- | | | | |
|---------|---|-----------------|---------------------------------------|
| 1. |  | <i>pet, her</i> | what is above, heaven |
| 2. |  | } <i>kerh</i> | sky with a star or lamp, night |
| 3. |  | | |
| 4. |  | <i>âtet</i> | water falling from the sky, dew, rain |
| 5. |  | <i>tehen</i> | lightning |
| 6. |  | <i>qert</i> | one half of heaven |
| 7. |  | <i>Râ, hru</i> | the Sun-god, day |
| 9. |  | <i>χu</i> | radiance |
| 10, 11. |   | <i>Ra</i> | the Sun-god |
| 13. |  | <i>χu, uben</i> | the sun sending forth rays, splendour |
| 14. |  | <i>Sept</i> | the star Sothis, to be provided with |
| 16. |  | — | the sun's disk with uraei |
| 17. |  | — | winged disk |
| 23, 25. |   | <i>χā</i> | the rising sun |
| 26. |  | <i>paut</i> | cake, offering, ennead of gods |
| 28. |  | <i>sper</i> | a rib, to arrive at |















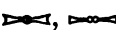



29.  *āāḥ, ābt* moon, month
35. ★ *sba, tua* star, star of dawn, hour, to pray
36.  *tuat* the underworld
37.  } *ta* land
38.  }
40.  *set* (or *semt*) mountainous land
41.  — foreign, barbarian
42.  *tu* mountain, wickedness
44.  *χut* horizon
- 45, 46. ,  *ḥesp, sept* nome
47.  *āteḥ* the land on one side of the Nile;
 = all Egypt
48.  — land
49.  *uat, ḥer* a road, a way
50.  *ḥes, m* side
- 51, 52. ,  *āner* stone
53. ○ *śā* (?) sand, grain, fruit, nuts
55.  *n* surface of water, water

- | | | | |
|-----|--|------------------|--|
| |  | <i>mu</i> | water |
| 57. |  | <i>mer</i> | ditch, watercourse, to love |
| 58. |  | | |
| 60. |  | <i>ś</i> | lake |
| 61. |  | <i>śem</i> | to go |
| 62. |  | — | lake |
| 64. |  | <i>Amen</i> | the god Amen |
| 66. |  | <i>āa</i> | island |
| 68. |  | <i>χuti</i> | the two horizons (<i>i. e.</i> , East and West) |
| 69. |  | <i>peḥ</i> | swamp, marsh |
| 70. |  | <i>ḥemt, bāa</i> | metal, iron ore (<i>or</i> copper ore?) |
| 71. |  | | |
| 72. |  | | |














14. BUILDINGS.

- | | | | |
|----|---|-----------------|-------------------------------|
| 1. |  | <i>nu</i> | town, city |
| 3. |  | <i>per</i> | house, to go out |
| 6. |  | <i>per-χeru</i> | sepulchral meals or offerings |




- | | | | |
|---------|---|--------------------|------------------------------------|
| 7. |  | <i>per het</i> | "white house", treasury |
| 8. |  | <i>h</i> | ... |
| 10. |  | <i>mer</i> | ... |
| 11, 12. |  | <i>het</i> | great house, temple |
| 13. |  | <i>hetu</i> | temples, sanctuaries |
| 14. |  | <i>neter het</i> | god's house |
| 16. |  | <i>het āa</i> | great house |
| 17. |  | <i>Nebt-het</i> | Lady of the house, i. e., Nephthys |
| 19. |  | <i>Het-Heru</i> | House of Horus, i. e., Hathor |
| 29. |  | <i>āhā</i> | great house, palace |
| 32. |  | <i>usext</i> | hall, courtyard |
| 36. |  | <i>āneb, sebtī</i> | wall, fort |
| 37. |  | <i>uhen</i> | to overthrow |
| 41. |  | — | fortified town |
| 43. |  | <i>seb</i> | door, gate |
| 44. |  | | |
| 45. |  | <i>genb</i> | corner, an official |
























- | | | | |
|---------|---|---------------------|--|
| 48. |  | <i>hap</i> | to hide |
| 51, 52. |  | | pyramid |
| 53. |  | <i>texen</i> | obelisk |
| 54. |  | <i>utu</i> | memorial tablet |
| 55. |  | <i>uxa</i> | pillar |
| 61. |  | <i>xaker</i> | a design or pattern |
| 62. |  | <i>seh, ārq</i> | a hall, council-chamber |
| 64. |  | <i>set heb (?)</i> | festival celebrated every thirty years |
| 65. |  | <i>heb</i> | festival |
| 67. |  | | double staircase, to go up |
| 68. |  | <i>xet</i> | staircase, to go up |
| 69. |  | <i>āa</i> | leaf of a door, to open |
| 70. |  | <i>s</i> | a bolt, to close |
| 71. |  | <i>ās, seb, mes</i> | to bring, to bring quickly |
| 72, 73. |  | <i>thes</i> | to tie in a knot |
| 74. |  | <i>āmes</i> | ..... |
| 75. |  | <i>Amsu</i> | the god Amsu (or Min ?) |
| 76. |  | <i>qet</i> | ..... |


















15. SHIPS AND PARTS OF SHIPS.

1.  } *uāa, xet* boat, to sail down stream
2.  }
- 5, 6.   *uḥā* loaded boat, to transport
14.  — to sail up stream
16.  *nef, tau* wind, breeze, air, breath
19.  *āḥā* to stand
21.  *ḥem* helm, rudder
22.  *xeru* paddle, voice
23.  *sesep*
61.  *ḥennu* the name of a sacred boat
62.  } — boats of the sun
63.  }




16. SEATS, TABLES, ETC.









1.  *āst, Auset* seat, throne, the goddess Isis
2.  *ḥet*
3.  — seat, throne

- 5, 6. ,  *aus*
7.  } *ster* to lie down in sleep or death
8.  }
9.  *s*
11.  *sem, sešem*
12.  — clothes, linen
15.  *serer*
16.  *hetep* table of offerings
19.  *yer* what is under, beneath
- 20, 22. ,  } — funeral chest, sarcophagus
- 23, 24. ,  }
25.  *aat* zone, district
27.  *teb* to provide with
- 28, 29. ,  *an* pillar, light tower (?)
30.  *hen*
- 31, 33. ,  *as*
36.  } *nem* squeezing juice from grapes,
37.  } the god Nemu









38.  } *meter* to use violence
 39.  }
 41.  *śes* linen, clothing, garments
 43.  *urś* pillow
 44.  *un-ḥrā* mirror
 45, 46.  ,  *serit, ḫaibit* fan, shadow
 47.  *māḫa* scales, to weigh
 50.  } *utā* to balance, to test by weighing
 51.  }
 52, 53, 54.  } *uṯes, res* to raise up, to wake up
 55.  }  ,  , 
 57.  *maāt* a reed whistle, what is right or straight
 58.  *āat* standard
















17. TEMPLE FURNITURE.



















2.  *ḫaut* altar
 4.  — fire standard
 13.  *neter* axe or some instrument used in the performance of magical ceremonies

- | | | | |
|-----|---|-------------------|---|
| 16. |  | <i>neter xert</i> | the underworld |
| 18. |  | <i>tet</i> | the tree-trunk that held the dead body of Osiris, stability |
| 20. |  | <i>sam</i> | to unite |
| 22. |  | <i>sen</i> | brother |
| 23. |  | <i>sen</i> | |
| 26. |  | <i>ab</i> | the left side |
| 28. |  | <i>am</i> | to be in |
| 29. |  | <i>Seseta</i> | name of a goddess |


















18. CLOTHING, ETC.









- | | | | |
|-----|---|---------------|---------------------------------|
| 1. |  | <i>meh</i> | head-gear |
| 7. |  | <i>xepers</i> | helmet |
| 8. |  | <i>het</i> | the White crown of the South |
| 9. |  | <i>res</i> | the South land |
| 11. |  | <i>teser</i> | the Red crown of the North |
| 12. |  | <i>meh</i> | the North land |
| 13. |  | <i>saxet</i> | the White and Red crowns united |
| 14. |  | <i>u, saā</i> | cord, one hundred |

17.		<i>suti</i>	two feathers
18.		<i>atef</i>	plumes, disk and horns
20.			
24.		<i>meh</i>	crown, tiara
25.		<i>useχ</i>	breast plate
26.			
28.		<i>ādḥ</i>	collar
29.		<i>sat</i>	garment of network
30.		<i>sent</i>	tunic
32.		<i>hebs</i>	linen, garments, apparel
34.		<i>mesen</i>	
36.		<i>mer, nes</i>	tongue, director
38.		<i>tebt</i>	sandal
39.		<i>sen, χetem</i>	circle, ring
41.		<i>temt, temt</i>	to collect, to join together
42.		<i>θet</i>	buckle
43.		<i>ānχ</i>	life








45.		<i>setaut</i>	a seal and cord
46.		<i>menât</i>	an instrument worn and carried by deities and men
47.		<i>kep</i>	.....
48.		<i>âper</i>	to be equipped
50.		<i>xerp</i>	to direct, to govern
52.		<i>sexem</i>	to be strong, to gain the mastery
56.		<i>âment</i>	the right side
59.		} <i>xu</i>	fly-flapper
60.			
61.		<i>Abt</i>	the emblem containing the head of Osiris worshipped at Abydos
62.		<i>heq</i>	sceptre, to rule
64.		<i>uas</i>	sceptre
65.		<i>Uast</i>	Thebes
66.		<i>usr</i>	strength, to be strong
73.		<i>âmes</i>	name of a sceptre
74.		<i>xu</i>	flail or whip
76.		<i>Beb</i>	the firstborn son of Osiris
77.		<i>sexer</i>	fringe (?)


















19. ARMS AND ARMOUR.







1.		<i>ām, nehes,</i>	} foreign person, to make, finger
		<i>gema, tebā</i>	
		<i>āq</i>	what is opposite, middle
3.		<i>āb</i>	. . . . .
		<i>seṭeb, seteb</i>	what is hostile
7, 8.		<i>qeh</i>	axe
9.		<i>tep</i>	the first, the beginning
10.		<i>xepes</i>	scimitar
11.		<i>xaut</i>	knife
12.		<i>k</i>	knife
13.		<i>qet</i>	dagger
14, 15.		<i>tes</i>	knife
19.		<i>nemmet</i>	block of slaughter
20.		<i>sešem</i>	. . . . .
21.		<i>pet</i>	bow
25.		<i>xent</i>	the front of any thing
26.			

28.		<i>pet</i>	to stretch out, to extend
33.		<i>set</i>	arrow, to shoot
38.		<i>sa</i>	the side or back
41.		<i>āa</i>	great
42.		<i>sun</i>	arrow
43.		<i>χa</i>	body
45.		} <i>urit</i>	chariot
46.			












20. TOOLS, ETC.















1.		<i>m</i>	. . . . .
2.		<i>tāt</i>	emanation
3.		<i>setep</i>	to select, to choose
4.		} <i>en</i>	adze
5.			
7.		<i>hu</i>	to fight, to smite
8.		<i>ma</i>	sickle
9.		<i>maā</i>	sickle cutting a reed (?)

12.		<i>mer, hen</i>	to love
13.		<i>heb, ar, per</i>	to plough, hall, growing things
14.		<i>tem</i>	to make perfect, the god Temu
15.		<i>bât</i>	miraculous, wonderful
18.		<i>sa</i>	. . . . .
19.		<i>θ</i>	. . . . .
20.		—	metal
21.		<i>ta</i>	fire-stick (?)
26.		<i>menχ</i>	good, to perform
28.		<i>hemt</i>	workman
29.		<i>āba</i>	to open out a way
31.		<i>ab, (āb, āb,) mer</i>	disease, death
35.		<i>net</i>	to break
38.		<i>uā</i>	one
40.		<i>Net</i>	the goddess Neith
42.		<i>ses, śems</i>	to follow after, follower
45.		<i>qes</i>	bone

47.  } *saḥ* estate, farm
 48.  }
 49.  *hāp* to hide away
 50.  *nub* gold
 53.  *ḥet* silver
 54.  *uasm, smu* refined copper
 55.  *seḫet* fowler's net

21. CORDWORK, NETWORK.


















1.  *u, šaā* cord, one hundred
 2.  *sta* to pull, to haul along
 5.  *āu, āu, fu* to be long, extended
  *āmaḫ* pious, sacred
 6.  } *ses, qes, qeb* to fetter, linen bandage
 8.  }
 9, 10.  ,  — to unfasten, book, writing
 13.  *ārq* to bring to the end
 15, 16.  ,  *meh* to fill



17.		<i>sešet</i>	to gain possession of
21.		<i>āt</i>	part of a fowler's net
22.			
23.		<i>šen</i>	circuit
25.		<i>sent</i>	outline for foundation of a building
26.		<i>ua</i>	magical knot (?)
27.		<i>rut</i>	plant, growing things
28.		<i>sa</i>	amulet, protection
29.			
30.		<i>ḥ</i>	rope
31.		<i>ḥer</i>	<i>ḥ</i> + <i>r</i>
32.		<i>ḥā</i>	<i>ḥ</i> + <i>ā</i>
34.		<i>sek</i>	. . . . .
35.			
37.		<i>uah</i>	to place, be permanent
39.		<i>uten</i>	offerings
40.		<i>teben</i>	to go round about

- | | | | |
|-----|--|--------------------------------|---|
| 41. | | <i>rer, pexer, }
teben</i> | to go round about |
| 43. | | <i>θ (th)</i> | |
| 44. | | <i>θet (?)</i> | to take possession of |
| 45. | | <i>ut</i> | to bandage, substance which
has a strong smell |
| 46. | | <i>set</i> | flowing liquid |















22. VESSELS.

- | | | | |
|-----|--|------------------|------------------------------------|
| 1. | | <i>Bast</i> | name of a city and of a goddess |
| 2. | | | |
| 4. | | <i>hes</i> | to sing, to praise, to be favoured |
| 5. | | <i>qebh</i> | cold water, coolness |
| 6. | | <i>hen</i> | king, majesty, servant |
| 7. | | <i>neter hen</i> | divine servant, priest |
| 8. | | <i>Xent</i> | what is in front |
| 9. | | | |
| 11. | | <i>xnem</i> | to unite, to be joined to |
| 14. | | <i>art</i> | milk |
| 17. | | <i>tex</i> | unguent |



20.  *arp* wine
21.  *nu, qet, net* liquid
22.  *an* to bring
23.  *ab* heart
25.  *ab,*
26, 27.  *aab* } to be clean, ceremonially pure
29.  *ma* as, like
31.  *hent, ab, useχ* mistress, lady, broad
33.  *ta* cake, bread
- 37, 38.  *χet* fire
39.  *ba* bowl containing grains of incense on fire
40.  *ter* bowl containing fruit (?)
41.  *k* libation vase
43.  *neb* lord, all, bowl
44.  *k* flat bowl with ring handle
49.  *heb* } festival
50.  }









53.  } *ât, beti* grain, barley and the like
 55.  }

23. OFFERINGS.

- 1, 2.  ,  } *ta* bread, cake
 3, 4.  ,  }
 5, 6.  ,  }
 10.  *paut* bread, cake
  *paut* company of nine gods
 14.  *sep* time, season
 17.  *χ* a sieve
 22.  *tā* to give
 23.  *ter*
 24.  *χemt* bronze
  *ta*












24. MUSICAL INSTRUMENTS, WRITING MATERIALS, ETC.

1.  *ān* writing reed, inkpot and palette, to write, to paint
 2.  *šāt* a papyrus roll, book

- | | | | |
|-----|---|-------------------|------------------------------|
| 3. |  | <i>mesen</i> | ..... |
| 5. |  | <i>hes</i> | to play music |
| 6. |  | <i>sešes</i> | sistrum |
| 8. |  | | |
| 9. |  | <i>nefer</i> | instrument like a lute, good |
| 10. |  | <i>Nefer-Temu</i> | the god Nefer-Temu |
| 11. |  | <i>sa</i> | syrinx, to know |
| 12. |  | <i>men</i> | to abide |

25. LINE CHARACTERS, ETC.



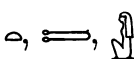

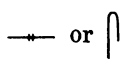

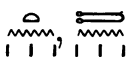
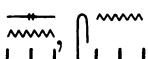
- | | | | |
|-------|-------|--------------|---|
| 1. | \| | <i>uā</i> | one |
| 2, 4. | \|\|\| , \| — |  | sign of plural |
| 5. | \\ | <i>ui</i> | sign of dual |
| 7. | × | <i>seš</i> | to split |
| 9. | ∩ | <i>met</i> | ten, ∩∩ = <i>taut</i> twenty, ∩∩∩ = <i>māb</i> thirty |
| 10. | ⌌, ∩ | <i>herit</i> | fear, awe |
| 11. | ⌋ | <i>ten</i> | to split, to separate |
| 12. | △ | <i>t</i> | cake |

14.  *teṭ* what is said
-  *ki teṭ* "another reading", i. e., variant reading
15.  *qen, set, āt* boundary, border
19.  *ren* name
20.  *sen* to depart
22.  *seger* captive
25.  *āpt* part of a palace or temple
27.  *per, āt, beti* grain, wheat, barley
- 29, 30.  *nem*
- 38, 40.  *p* door
46.  *kes* side, half
-



CHAPTER V.

PRONOUNS AND PRONOMINAL SUFFIXES.

The personal **pronominal suffixes** are :—

Sing. 1.		Á
„ 2. m.		K
„ 2. f.		T, TH (Θ)
„ 3. m.		F
„ 3. f.		S
Plur. 1.		N
„ 2.		TEN, ΘEN
„ 3.		SEN

The following examples illustrate their use :—








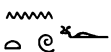

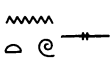
	<i>ba-á</i>	my soul
	<i>sexet-k</i>	thy field

	<i>emmā-t</i>	with thee
	<i>šuit-f</i>	his shade
	<i>meṭet-s</i>	her words
	<i>ā teṭ en-n</i>	what was said by us
	<i>nut-ten</i>	your cities
	<i>ḥāti-sen</i>	their heart.

These suffixes, in the singular, when following a word indicating the noun in the dual, have the dual ending *«i* added to them; thus *merti-fi* "his two eyes"; *muti-fi* "his two serpent mothers"; *āui-fi* "his two arms"; *reṭui-fi* "his two legs".

The forms of the pronouns are:—





I. Sing. 1.		UÀ
„ 2. m.		TU, ΘU
„ 3. m.		SU
„ 3. f.		SET
Plur. 1.		N
„ 2.		TEN, ΘEN
„ 3.		SEN






II.	Sing. 1.			NUK, ANUK
	„ 2. m.			ENTEK, ENTUK
	„ 2. f.			ENTET, ENTUT
	„ 3. m.			ENTEF, ENTUF
	„ 3. f.			ENTES, ENTUS.







Plur. 1. (wanting)

„ 2.					ENTETEN, ENTUTEN
„ 3.					ENTESEN, ENTUSEN.




The following are examples of the use of some of these :—









1.				
	anuk	paik	sen	serau
	I	thy	brother	younger.

2.					
	as	ben	anuk	taik	muθ
	Behold, not [am] I			thy	mother?


























3.						
	entek	smen	her	auset	en	atef

Thou [art] stablshed upon the seat of the divine father.


4.    
entef sešem - uâ
 He leadeth me.


5.        
tet en sen ân hen-f entuten âx
 Said to them his majesty, ye [are] what?

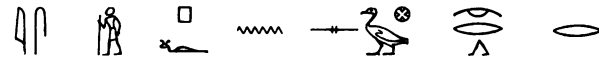
The demonstrative pronouns are :—

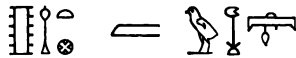
Sing. m.		PEN	this
" f.		TEN	this
" m.	  	PEF, PEFA	that
" f.	  	TEF, TEFA	that
" m.	 	PA	this
" f.		TA	this.
Plur. m.	  	ÂPEN, PEN	these
" f.	  	ÂPTEN, PETEN	these
"	   	NEFA	those
"		NA	these
"	  	PAU	these.

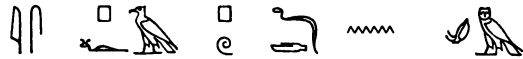
The following are examples of the use of these:—

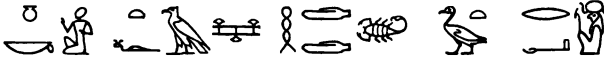
1. 
henā āp pen
 With messenger this.

2. 
hes - sen em hetu nu sāt ten
 They shall recite the chapters of book this.

3. 
ās ser pef en Sa sper er
 Behold, prince that of Sais went forth to

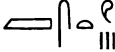




Aneb-hetet em uxa
 Memphis in the night.

4. 
ās pefa pu tet en setem
 Behold, that which is said to the listener[s].

5. 
nuk tefa hetet sat Rā
 I [am] that scorpion the daughter of Rā.






6.  *amma* -  *tu*  *amu-a*  *en*  *ta*




Grant thou that I may eat the







-  *maast*  *en*  *pai*  *ah*
liver of this ox.






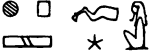
7.  *ertā* -  *nā*  *hekau*  *apen*


May be given to me words of power these.

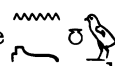

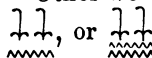
8.  *an*  *āq*  *qemtu* -  *k*  *em*
Not shall enter thy disasters into


-  *at* -  *ā*  *āpten*
my members these.

9.  *āhā* -  *θā*  *erek*  *mā*  *nefa*  *Ausartiu*
Thou art standing like these divine Osiris beings.

10.  *na*  *pu*  *enti*  *em-sa*  *pa*  *xepes*
These are who[are] behind the Thigh.


11. 
pau setem en neteru
these heard of the gods.

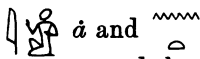

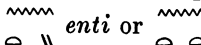

Other words for "this" are  *ennu*, and , or  *enen*, and they are used thus:—

1. 
ennu ennui en pet
 This canal of heaven.

2. 
tā - k maa-ā enen xeper


Grant thou [that] I may see this [which] happeneth


- 
em maat - k
 in thine eye.


The relative pronouns are  *ā* and  *ent*, or  *enti* or  *entet*, and they are used thus:—


1. 
xu benru āst ā

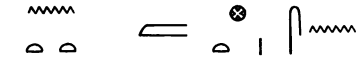
Glorious things [and] mighty deeds many which


- 
āri-f em suten
 he did as king.






2. 
au *ementuf* *à* *àri-tu* *nef* *hebsu*
 It was he who made for him clothes.

3. 
hest *aat* *ent* *xer* *suten*
 Favour great which [he had] with the king.

4. 
àrit-nef *àput* *neb* *enti* *em* *sexet*
 He did errand every which [was] in the fields.

5. 
entet *em* *nut - sen*
 Which [was] in city their.

The **reflexive pronouns** are formed by adding the word  *tes* to the pronominal suffixes thus :—

		<i>tes-à</i>	myself
		<i>tes-k</i>	thyslf
		<i>tes-t</i>	thyslf (fem.)
		<i>tes-f</i>	himself
		<i>tes-s</i>	herself
		<i>tes-sen</i>	themselves.

Examples of the use of these are :—

1. *i - nà* *net-à* *tet-à* *tes-à*

I have come, and I have avenged my body my own.

2. *suta - kuà* *mà* *suta - k*

I have made myself strong as thou hast made

tu tes-k



strong thyself.

3. *em ān* *neter tesef*










In the writing of the god himself.

4. *ānuu - f* *nek* *šāit* *en*
He writeth for thee the Book of



sensen em *tebāu-f tesef*
Breathings with his fingers his own.

5.        
teṭ ta netert em re - s tes - s

Speaketh the goddess with her mouth her own.

6.         
ḫer - sen ḫer ḫrā - sen em ta

They fall down upon face their in land

 
tes - sen
 their own.

CHAPTER VI.

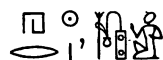

NOUNS.

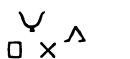
Nouns in Egyptian are either masculine or feminine. Masculine nouns end in U, though this characteristic letter is usually omitted by the scribe, and feminine nouns end in T. Examples of the masculine nouns are :—

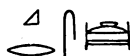
 *hru* day

 *ānu* scribe

 *kerhu* night,

but these words are just as often written  and . Other examples are :—

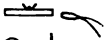




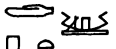
 *āp* envoy

 *qeres* sepulchre



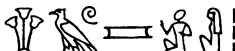




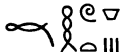

 *neter* god

 *re* chapter, mouth.

Examples of feminine nouns are :—

	<i>śāt</i>	book
	<i>pet</i>	heaven
	<i>seḫet</i>	field
	<i>sebḫet</i>	pylon
	<i>netert</i>	goddess
	<i>tept</i>	boat.

Masculine nouns in the plural end in U or IU, and feminine nouns in the plural in UT, but often the T is not written ; examples are :—

	<i>ānḫiu</i>	living beings
	<i>āsemu</i>	the forms in which the gods appear
	<i>ḥau</i>	people who live in the Delta.
	<i>sbau</i>	doors
	<i>suteniu netiu</i> (or <i>bātiu</i>)	Kings of the South and North
	<i>ḥemut</i>	women
	<i>satut</i>	daughters
	<i>mehut</i>	offerings
	<i>āusut</i>	places.

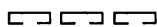
The oldest way of expressing the plural is by writing the ideograph or picture sign three times, as the following examples taken from early texts will shew :—

*ret*

legs

*xu*

spirits

*per*

houses, habitations

*hemut*

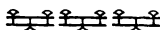
women

*nut*



cities

*sexet*

fields




*uat*


ways, roads.

Sometimes the picture sign is written once with three dots,  or , placed after it thus :—

*xu*

spirits

The three dots or circles  afterwards became modified into  or , and so became the common sign of the plural.



Words spelt in full with alphabetic or syllabic signs are also followed at times by  :—

*reθ*


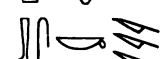









men

*hunut*





young women

	<i>urâu</i>	great ones
	<i>serru</i>	little ones.

The plural is also expressed in the earliest times by writing the word in alphabetic or syllabic signs followed by the determinative written thrice :—

	<i>hât</i>	hearts
	<i>besek</i>	intestines
	<i>ârrt</i>	abodes
	<i>qesu</i>	bones
	<i>seteb</i>	obstacles
	<i>ermen</i>	arms
	<i>âxemu-seku</i>	a class of stars
	<i>sexet</i>	fields
	<i>seb</i>	stars
	<i>petet</i>	bows
	<i>tām</i>	sceptres.

In the oldest texts the **dual** is usually expressed by adding UI or TI to the noun, or by doubling the

picture sign thus :—  the two eyes,  the two ears,  the two hands,  the two lips, and the like. Frequently the word is spelt alphabetically or syllabically and is determined by the double picture sign, thus :—



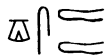
the two divine souls










the double heaven, *i. e.*, North and South



the two sides



the two lights.

Instead of the repetition of the picture sign two strokes, || were added to express the dual, thus    *Hāp*, the double Nile-god. But in later times the two strokes were confused with «, which has the value of I, and the word is also written    «  ; but in each case the reading is *Hāpui*. The following are examples of the use of the dual :—





ārit - nef texenui urui em mat


He made two obelisks great of granite.





pa texenui urui
The two obelisks great.

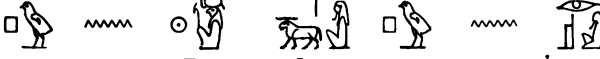
3. 
nefer hrà em šuti urui
 Beautiful of face with two plumes great.


4. 
er àmtu beḡenti urti
 Between the two pylons great.

5. 
Bauī-fi pui en àmu Tētet
 His double soul that which [is] in Tattu
 (Busiris).

6. 
bauī ḡer-àb tafui
 The divine souls within the two divine Tchafui.

7. 
bauī-fi ḡer-àbui tafui ba
 His double soul within the two Tchafui [are] the soul

- 
pu en Rā ba pu en Àusàr
 of Rā, [and] the soul of Osiris.

8. 
ḡā - kuà em sati - ḡen
 I have risen as two daughters your.

9.    
ānet ḥrāu-ṯen Reḥti Senti

Homage to you [ye] two opponents, [ye] two sisters,


Merti








[ye] two Mert goddesses.









10.   
ṯep āui senti - k

Upon the two hands of thy two sisters.








CHAPTER VII.





THE ARTICLE.


The **definite article** masculine is  or  
 PA, the feminine is  TA, and the plural is
 NA or   NA EN; the following examples
 will explain the use of the article.


1.        
na pu enti em-sa pa xepes
 Those are who [are] behind the star Thigh

 
em pet
 in heaven.

2.       
pa bes en sešet hnā pa
 The flame of fire and the

   
uat en bekent
 tablet of crystal.

3. 
nuk pa ba en ta xat aat
 I [am] the Soul of the Body great.


4. 
rex - kuà ren en pa neter
 I know the name of the god[s]



XLII en uneniu henā - k
 forty-two who exist with thee.

5. 
nefer pa stimu em ta auset
 Good [is] the grass in the place


ment









such and such.








6. 
ta hemt en paif sen āa
 The wife of his brother elder










āu - tu hems her nebt - set
 she was sitting at her hair.¹









¹ I. e., she was sitting dressing her hair.

en ; the words *uā en* and *uāt en* mean, literally, "one of". Examples are :—











1.        
get - *nef* *uā* *en* *bexennu* *em*
 He built a house with

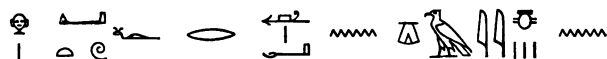
      
tet - *f* *em* *ta* *ant* *pa* *ās*
 his own hand in the valley of the cedar.

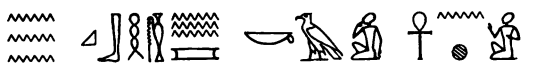
2.        
au-f *her* *an* *uā* *en* *sfeñt* *kesā*
 He brought a knife [for cutting] reeds.


3.        
ax *get* - *k* *uā* *en* *set* *hemt*
 O fashion thou a wife


   
en *Batau*
 for Batau.

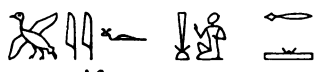
4.          
xer *ar* *au-k* *gem* - *f* *emtuk*
 When thou findest it, thou shalt


her tātu-f er uā en kai en
 put it into a pot of


mu qebh ka ānḫ - ā
 water cold, [and] verily I shall live.

5. 
āu pa Rā her tāt ḫeperu uā en
 The Rā caused to become a


mu āa er āuṭ - f er āuṭ
 stream great between him [and] between


paif sen āa
 his brother elder.


























































From the union of the definite article with the personal suffixes is formed the following series of words:—

MASCULINE.

































pai-ā

FEMININE.


tai-ā

			<i>pai-k</i>				<i>tai-k</i>
			<i>pai-t</i>				<i>tai-t</i>
							
			<i>pai-f</i>				<i>tai-f</i>
			<i>pai-s</i>				<i>tai-s</i>
			<i>pai-set</i>				<i>tai-set</i>
			<i>pai-n</i>				<i>tai-n</i>
			<i>pai-ten</i>				<i>tai-ten</i>
			<i>pai-sen</i>				<i>tai-sen</i>
			<i>pai-u</i>				<i>tai-u</i>

COMMON.

			<i>nai-ā</i>				<i>nai-n</i>
			<i>nai-ā</i>				
			<i>nai-k</i>				<i>nai-ten</i>
			<i>nai-θ</i>				
			<i>nai-t</i>				
			<i>nai-f</i>				<i>nai-sen</i>
			<i>nai-s</i>				<i>nai-u</i>

The following examples will illustrate their use:—

1.
pai-ä *sen* *äa* *her* *sännu* - *nä*
My brother elder hurried me.

2.
pai-ä *neb* *nefer*
My lord beautiful.

3.
äx *pai - k* *i* *em - sa-ä* *er*
Fie on thy coming after me to

xaṭbu
slay [me].

4.
xer *pai-t* *hai* *emmā-ä*
For thy husband [is] to me

em *sexeru* *en* *ätef*
in the guise of a father.

5.
ās ta ħemt en pai-f sen āa
 Behold the wife of his brother elder

senṭu - θā
 was afraid.


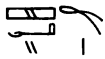
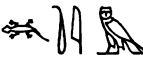

6.
āu - set ħer teṭ en pai - set sāu
 She said to her keeper.







7.
āu ħāti - sen ħer netem ħer pai - sen
 Were their hearts rejoicing over their


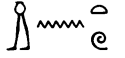


rā baku
 doing of work.

8.
temit uḫād tai-ā māāu
 That not may fall my hair



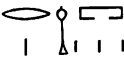

ħer uat
 on the way.

9.  *tai-k*  *sai*  *ās-tha em*  *nasagu*
Thy letter abounds in breaks.




10.  *suten*  *neb*  *henā*  *tai-u*  *suten*  *hemut*
King[s] all with their queens.









1.  *ammā*  *an-tu-na*  *nai-ā*  *uru*
Let be brought to me my nobles




 *āaiu*
great.







2.  *er*  *nai-k*  *re-het*  *āaiu*
To thy storehouses great











 *em*  *Uast*
in Thebes.











3.  *nai-f*  *en*  *xartu*
His children.











4.        
xer nai - sen xāi en rā āś-
 With their weapons, numerous











  
set em šā
 were they as the sand.

5.      
nai-u qerāu em xemt
 Their bolts of copper (or bronze).

6.          
ketex em ħerti ħer naiu āā
 Goods on porter[s] and upon their asses.

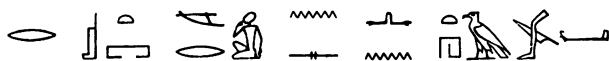
7.          
ṭāu-ā ħems rexit em
 I caused to sit the people in

         
nai-u qubu ṭāu-ā šemi ta
 their shadow. I caused to travel the

         
set Ta-merā itu - s seusex-θ

woman of Egypt on her journey making long [her journey]

122 DEFINITE ARTICLE WITH PERSONAL SUFFIXES.



er *aset* *mer* - *nes* *an* *teha-*
to the place she wished [to go], not attacked



set *kau* *bu-nebu* *her* *uat*
her any person whatsoever on the way.

CHAPTER VIII.

ADJECTIVES, NUMERALS, TIME, THE YEAR, ETC.

The **adjective** is, in form, often similar to the noun, with which it agrees in gender and number ; with a few exceptions it comes after its noun, thus :—

<i>ẖet</i>	<i>nebt</i>	<i>nefert</i>	<i>ābt</i>	<i>ẖet</i>	<i>nebt</i>	<i>netemet</i>	<i>beneret</i>

Thing every, good, pure ; thing every, pleasant, sweet.








The following will explain the use of the adjective in the singular and plural.





1.						
<i>ānẖ-ā</i>	<i>em</i>	<i>tau</i>	<i>en</i>	<i>beti</i>	<i>hetet</i>	








Let me live upon bread of barley white,








<i>heget-ā</i>	<i>em</i>	<i>pertu</i>	<i>teseru</i>	








my ale [made] of grain red.








2.       
 au hen her hems her arit hru
 Was [His] Majesty sitting to make a day

   
 nefer er henā - set
 happy with her.





3.       
 qem - k ta serāu nefer
 Thou didst find the girl pretty

      
 ta enti her sau na kamu
 who was watching the gardens.










4.       
 ka āri-ā nek hebsu neferu
 Indeed I will make for thee clothes beautiful.

5.       
 au - sen her ruṭ em sauabu
 They grew into trees

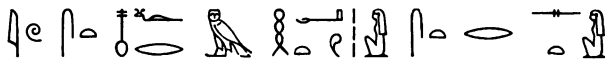
   
 sen āaiu
 two great.


6.  *au-â*  *em-bah*  *neteru*  *âaiu*
I am in the presence of the gods great.


The adjectives “royal” and “divine” are usually written before the noun, thus :—

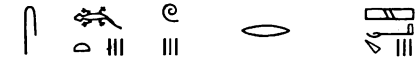
	<i>suten ân</i>	royal scribe
	<i>suten âbu</i> (or <i>hemu</i>)	royal workman
	<i>suten uai</i>	royal boat or barge
	<i>suten rex</i>	royal acquaintance or kinsman
	<i>suten hemt</i>	royal woman, i. e., queen
	<i>sutenu henu</i>	royal servants
	<i>neter hen</i>	divine servant, i. e., priest
	<i>neter het</i>	divine house, i. e., temple
	<i>neter âtef</i>	divine father.


Adjectives are without degrees of comparison in Egyptian, but the comparative and superlative may be expressed in the following manner :—

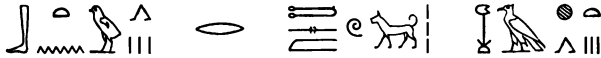
1. 
 āu - set nefer em hāt - set er set
 She was fair in her body more than



 hemt nebt enti em pa ta ter - f
 woman any who [was] in the earth the whole of it.





2. 
 ur - k er neteru
 Great art thou more than the gods.


3. 
 se - āst - u er sā
 They were numerous more than the sand.






4. 
 ānet hrā - k xu er neteru
 Homage to thee [O thou one] glorious more than the gods.

5. 
 betenu er besemu xaxet
 Fleet more than greyhounds, swift




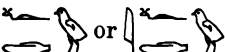








 er šuit
 more than light.




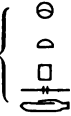
















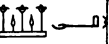





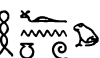
6.  *xeper*  *âqer* - *k*  *eref*  *em*
- It shall happen thou shalt be wise more than he by

 *ker*
being silent.

7.  *nefer*  *setem*  *er*  *entet*  *nèb*
- Good is hearkening more than anything, *i. e.*, to obey
is best of all.



NUMERALS.

I	=		<i>uā</i>	=	1
II	=		<i>sen</i>	=	2
III	=		<i>xemet</i>	=	3
IIII	=	 or 	<i>fīu</i> or <i>âfīu</i>	=	4
$\left. \begin{array}{l} \text{II} \\ \text{III} \end{array} \right\}$	=		<i>tuau</i>	=	5
*	=				
III	=		<i>sās</i>	=	6
III	=				
III	=		<i>sefex</i>	=	7
IIII	=				

	=		<i>hemennu</i>	=	8
	=		<i>paut</i> <i>pest</i>	=	9
	=		<i>met</i>	=	10
	=		<i>taut</i>	=	20
	=		<i>māb</i>	=	30
	=		<i>hement</i>	=	40
	=	(?)	(?)	=	50
	=	(?)	(?)	=	60
	=		<i>sefeχ</i>	=	70
	=		<i>hemennui</i>	=	80
	=	(?)	(?)	=	90
	=		<i>šaā</i>	=	100
	=		<i>χa</i>	=	1000
	=		<i>tāb</i>	=	10,000
	=		<i>hefennu</i>	=	100,000

$$\begin{array}{lcl}
 \text{𐎧𐎫𐎷𐎵} & = & \text{𐎧𐎫𐎷𐎵𐎧𐎫𐎷𐎵} \quad \text{heh} = 1,000,000 \\
 \text{𐎡} & = & \text{𐎡𐎡𐎡𐎡} \quad \text{sennu} = 10,000,000
 \end{array}$$

The **ordinals** are formed by adding 𐎵 *nu* to the numeral, with the exception of "first", thus :—

	Masc.		Fem.	
First	 𐎡 𐎵	<i>tepi</i>	 𐎡 𐎡	<i>tept</i>
Second	𐎡 𐎡 𐎡		𐎡 𐎡 𐎡	
Third	𐎡 𐎡 𐎡		𐎡 𐎡 𐎡	
Fourth	𐎡 𐎡 𐎡 𐎡		𐎡 𐎡 𐎡 𐎡	
Fifth	𐎡 𐎡 𐎡 𐎡 𐎡		𐎡 𐎡 𐎡 𐎡 𐎡	
Sixth	𐎡 𐎡 𐎡 𐎡	𐎡	𐎡 𐎡 𐎡 𐎡	𐎡
Seventh	𐎡 𐎡 𐎡 𐎡	𐎡	𐎡 𐎡 𐎡 𐎡	𐎡
Eighth	𐎡 𐎡 𐎡 𐎡 𐎡	𐎡	𐎡 𐎡 𐎡 𐎡 𐎡	𐎡
Ninth	𐎡 𐎡 𐎡 𐎡 𐎡	𐎡	𐎡 𐎡 𐎡 𐎡 𐎡	𐎡
Tenth	𐎡 𐎡		𐎡	𐎡

and so on. From the following examples of the use of the numerals it will be noticed that the numeral, like the adjective, is placed *after* the noun, that the lesser numeral comes last, and that the noun is sometimes in the singular and sometimes in the plural.

1. *rex - kuā ren en pa neter XLII*
 I know the name of the god forty-two,
i. e., I know the names of the forty-two gods.

2. *re en tekau IV*
 Chapter of the flames four, *i. e., "four flames".*











3. *nes su xet 300 em āu-f*
 Belong to him measure[s] 300 in his length,

xet 230 em usext-f
 measure[s] 230 in his breadth.

4. *meḥ 1000 pu em āu-f*
 Cubit[s] one thousand is he in his length.







5. *ṭāu-ā nek met en tebā en ṭep en*
 I have given to thee { 10 of 10,000 } of bushels of
i. e., tens of ten thousands

neferu er sefefau neter-hetep-k
 grain for the supply of thy offerings.

6.   |        

āqu *āaiu* $(100,000 \times 9) + (10,000 \times 9)$

Loaves large, 900,000 + 90,000






























































































     

+ $(1000 \times 2) + (100 \times 7) + (10 \times 5)$


+ 2000 + 700 + 50

i. e., 992,750 large loaves of bread.

7. In the papyrus of Rameses III we have the following numbers of various kinds of geese set out and added up thus :—

	    	   	 	=	6820
	 	 		=	1410
	 	 	   	=	1534
			   	=	150
	   	   	   	=	4060
 	    	   	 	=	25020
   	    	   		=	57810
 	 	   		=	21700
	 	 	   	=	1240
	    	  		=	6510

Total $(10,000 \times 9) + (1000 \times 32) + (100 \times 40) + (10 \times 25) + 4 = 126,254$
9*

Ordinal numbers are also indicated by  *meḥ*, which is placed before the figure thus :—

1.       
em maāu meḥ uā em maāu

In the temples of the first [rank], in the temples
































 

meḥ sen

of the second [rank].

TIME.


The principal divisions of time are :—


			<i>ḥat</i>	second			<i>at</i>	minute
			<i>unnut</i>	hour			<i>hru</i>	day
			<i>ābeṭ</i>	month			<i>renpit</i>	year
			<i>seṭ</i>	30 years			<i>ḥen</i>	60 years
			<i>ḥenti</i>	120 years			<i>ḥeḥ</i>	100,000 years
			<i>ḥeḥ</i>	1,000,000 years			<i>tetta</i>	eternity.
				 <i>sen</i>	10,000,000			


Examples of the use of these are :—


1.        
tā - f renput āst ḥer ḥer renput-ā


May he give years many over and above my years


 ent
of


ānχ







ābeṭu







ās








her

life; [and] months many { over, i. e., }
 in addition to }

				
<i>abet-â</i>	<i>nu</i>	<i>ânḫ</i>	<i>hru</i>	<i>ās her</i>
my months	of	life ; [and] days	many over	

				
<i>hru-á nu</i>	<i>ān_x</i>	<i>kerh</i>	<i>ās</i>	<i>her</i>
my days of	life ; [and] nights		many	over









kerh - *a*
 my nights.

2.  *untet - f*  *henti*  *heh*














His existence is [for] 120 years \times 100,000 years.

3. *uneniu anḫ er neḫeḫ ḥenti*
Who exist living for ever, 120 years ×


tetta
eternity.

4.      
au - k *er* *heh* *en* *heh*
 Thou art for millions of years of millions of years,
 
ahā *heh*
 a period of millions of years.

This was the answer which the god Thoth made to the scribe Ani when he asked him how long he had to live, and was written about the XVIth century B. C. The same god told one of the Ptolemies that he had ordained the sovereignty of the royal house for a period of time equal to :—

-    
tetta *henti* *heh* *setu*
 An eternity of 120 year periods, an infinity of 30 year periods,
   
heh *renput* *senu abet* *hefnu*
 millions of years, ten millions of months, hundreds of thousands
    
hru *tebāu* *unnut* *chau* *at*
 of days, tens of thousands of hours, thousands of minutes,

@@@

śaā



ḥat

nnn

met



ānt

hundreds of seconds, [and] tens of thirds of seconds.

THE EGYPTIAN YEAR.

The year, *renpit*, plural consisted originally of twelve months, each containing thirty days; as the month contained three periods of ten days the year consisted of thirty-six weeks of ten days each. Later the Egyptians added five days¹ to the years, and thus made it equal to 365 days @@@ . Each month was dedicated to a god. The twelve months were divided into three seasons of four months each, thus:—

1. *śat* season of inundation and period of sowing.
2. *pert* season of “coming forth” or growing, *i. e.*, spring.
3. *śemut* season of harvest and beginning of inundation.

Documents were dated thus:—

¹ Called “epagomenal days”.

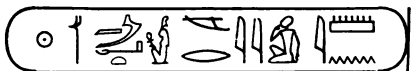
² They discovered that the true year was longer than 365 days, that the difference between 365 days and the length of the true year was equal nearly to one day in four years, and that New Year's day ran through the whole year in $365 \times 4 = 1460$ years.

*yer*

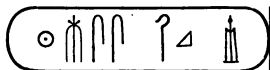
under

*hen*




the divine majesty of

*suten net (or bāt)*{ the king of the
South and North, }*Rā-usr-maāt - meri - Amen**Rā-usr-maāt - meri - Amen,**ānχ**uta*

life! strength!

*senb**sa Rā**Rāmeses**heq Annu*

health! son of the Sun, Rameses, prince of Heliopolis.

The words   , which frequently follow royal names, may be also translated "Life to him! Strength to him! Health to him!" They often occur after any mention of or reference to the king, thus:—

*pa*

The

*thaireāa*

door

*āa*

great

*en*









of




*Āa-perti*

Pharaoh,











*ānχ**uta**senb*






life! strength! health!





2.        
uā en suten hemu tep en hen - f
 One royal workman first of His Majesty,

  
ānχ uta senb
 life! strength! health!

It has been said above that each month was dedicated to a god, and it must be noted that the month was called after the god's name. The Copts or Egyptian Christians have preserved, in a corrupt form, the old Egyptian names of the months, which they arrange in the following order :—

		1st month of winter	=	Thoth
	|| "	2nd " "	=	Paopi
	||| "	3rd " "	=	Hathor
	|||| "	4th " "	=	Khoiak
		1st month of spring	=	Tobi
	|| "	2nd " "	=	Mekhir
	||| "	3rd " "	=	Phamenoth
	|||| "	4th " "	=	Pharmuthi


		1st month of spring	=	Pakhon
	"	2nd "	"	Paoni
	"	3rd "	"	Epep
	"	4th "	"	Mesore.

The epagomenal days were called    { 
 "the five days over (*i. e.*, to be added to) the year".









CHAPTER IX.











THE VERB.


The consideration of the Egyptian verb, or stem-word, is a difficult subject, and one which can only be properly illustrated by a large number of extracts from texts of all periods. Egyptologists have, moreover, agreed neither as to the manner in which it should be treated, nor as to the classification of the forms which have been distinguished. The older generation of scholars were undecided as to the class of languages under which the Egyptian language should be placed, and contented themselves with pointing out grammatical forms analogous to those in Coptic, and perhaps in some of the Semitic dialects; but recently the relationship of Egyptian to the Semitic languages has been boldly affirmed, and as a result the nomenclature of the Semitic verb or stem-word has been applied to that of Egyptian.

The Egyptian stem-word may be indifferently a verb or a noun; thus  *xeper* means "to be, to become", and the "thing which has come into being". By the


5.        
ari-à *χeperu* *neb* *er* *ṭāṭā*
 I have made transformations all at the dictates










       
ab-à *em* *bu* *neb* *mer* *ka-à*
 of my heart in place every [which] wished my ka.






6.          
em hrà en *χeperu* *hā* *i - her-sa*
 In the face of men and women and those who shall come


sen
 after them.


7.         
an *rex - en - tu* *χepert* *arit*
 Not are known {the things that will} [as] the work
 {come into being}







neter
 of God.

8.         
χeper-à *χeper* *χeperu*
 { I am he who } and { who made to } { the beings who }
 { came into being } { come into being } { came into being }



				
<i>xeperu</i>	<i>kuà</i>	<i>em</i>	<i>xeperu</i>	<i>en</i>
I came	into being	in	the forms	of

					
<i>xeperà</i>	<i>xeper</i>	<i>em</i>	<i>sep</i>	<i>tepi</i>	
the god Khepera, who came into being in primeval time.					

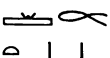



Or again, if we take a word like  *àqer* it will be seen from the following examples that according to its position and use in a sentence it becomes a noun, or a verb, or an adjective, or an adverb.

1.  *sma-à*  *em*  *xu*  *šepsi*  *àqer*


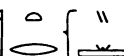


May I join the spirits holy [and] perfect

 *nu*  *neter-xert*






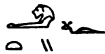
of the underworld.

2.  *šāt*  *ent*  *sàqer*  *xu*








The book of making { perfect or strong } { the spirit [of the] deceased. }

3.  *àu-f*  *netri*  *emmā*  *àqeru*

He is divine among the perfect ones.




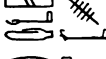




4.      
āu - *sen* *āut* *enti* *er* - *hāti-f*

They, the cattle which were before him

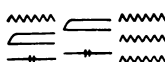

      
her *xeperu* *nefer* *er* *āqer* *sep sen*
 became fine, exceedingly, twice.

I. e., the cattle became very fine indeed.

Stem-words in Egyptian, like those in Hebrew and other Semitic dialects, consist of two, three, four, and five letters, which are usually consonants, one or more of which may be vowels, as examples of which may be cited :—

	<i>ān</i>	to return, go or send back
	<i>ha</i>	to walk
	<i>āhā</i>	to stand
	<i>šāt</i>	to cut
	<i>rerem</i>	to weep
	<i>neka</i>	to cut
	<i>nemmes</i>	to enlighten
	<i>netnet</i>	to converse


146 STEM-WORDS OF MORE THAN TWO CONSONANTS.




	<i>nemesmes</i>	to heap up to overflowing.
	<i>netemnetem</i>	(probably pronounced <i>netemtem</i>) to love.

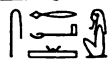
The stem-words with three letters or consonants, which are ordinarily regarded as trilateral roots, may be reduced to two consonants, which were pronounced by the help of some vowel between ; these we may call primary or biliteral roots. Originally all roots consisted of one syllable. By the addition of feeble consonants in the middle or at the end of the monosyllabic root, or by repeating the second consonant, roots of three letters were formed. Roots of four consonants are formed by adding a fourth consonant, or by combining two roots of two letters ; and roots of five consonants from two trilateral roots by the omission of one consonant.

Speaking generally, the Egyptian verb has no conjugation or species like Hebrew and the other Semitic dialects, and no Perfect (Preterite) or Imperfect (Future) tenses. The exact pronunciation of a great many verbs must always remain unknown, because the Egyptians never invented a system of vocalisation, and never took the trouble to indicate the various vowel-sounds like the Syrians and Arabs ; but by comparing forms which are common both to Egyptian and Coptic, a tolerably correct idea of the pronunciation may be obtained.

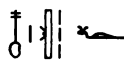
There is in Egyptian a derivative formation of the

word-stem or verb, which is made by the addition of S, — or , to the simple form of the verb, and which has a causative signification; in Coptic the causative is expressed both by a prefixed S and T. The following are examples of the use of the Egyptian causative:—

1. From    *āa* to be great:—





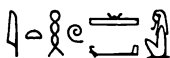
s-āa-ā



neferu-f

I made great, *i. e.*, magnified his beauties.

2. From   *ānχ* to live:—



āthū-ā



mennu



āaiu



mā



tūu

I dragged [two] statues

huge

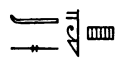
as mountains



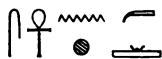
em



šeset



beheš



s-ānχ

of white marble [and] alabaster, and I made [them] like life



em



āri



hetep



her



unemet



semḥi

making [them] to rest

at

the right [and]

left



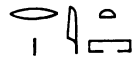
en

of



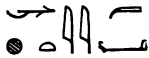
pai-s

its



reāt

door



xeti


inscribed






her ren ur hen - k

with the name great of thy majesty.

3. From  *xeper* to become :—





sexeperu - na re-hetu-f

I made to come into being his treasure-houses



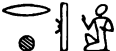
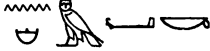



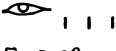

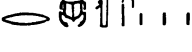


















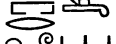
bah em xet ta neb













[which were] flooded with things of every land.










The verb with pronominal personal suffixes is as follows :—

Sing.		<i>rex-ā</i>	I know
1 com.		<i>nehem-k</i>	thou deliverest
2 m.		<i>tet-t</i>	thou speakest
2 f.		<i>sāt-f</i>	he cuts
3 m.		<i>gem-s</i>	she finds
3 f.		<i>āri-n</i>	we do
Plur.		<i>mit-ten</i>	ye die
1 com.		<i>xeper-sen</i>	they become.
2 com.			
3 com.			

The commonest auxiliary verbs are  *āhā* to stand;  *un* to be;  *āu* to be;  *āri* to do;  *tā* to give; the following passages illustrate their use:—

1.  *un*  *ān* - *f*  *her*  *teṭ*  *nes*  *set*  *āhā*
Was he saying to her, 'Stand up
 *tā-t*  *nā*  *pertu*
give thou to me grain'.

2.  *āhā*  *teṭ* - *set*  *nef*  *bu*  *pu*  *uā*  *meṭet*
Stood up said she to him, 'No one hath spoken
 *emmā-ā*  *heru*  *paik*  *sen*  *serāu*
with me except thy young brother'.







3.  *āhā*  *en*  *gemhet*  *en*  *set*
Stood up glanced at them
 *hen* - *f*  *āhā* - *nef*  *xāra*  *er*
His Majesty, he stood up furious with rage against



























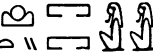


sen mā tef Mentu neb Uast
 them like father Menthu, lord of Thebes.







1. 





un ān - s set her ahā
 Was she standing up.

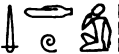

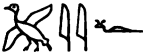

2. 






un ān - f her tet emmā - s
 Was he speaking with her








set em tet
 saying :—

3. 






un ān - f her āqu - f en
 Was he taking an oath to him by





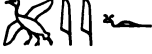







pa Rā - Heru - xuti em tet
 the god Rā - Harmachis, saying :—

4. 





un ān pa ātetu en her
 Was the young man coming (?) to

			
<i>meṭu</i>	<i>emmā</i>	<i>paif</i>	<i>sen</i>
speak	with	his	brother.

1.  *āu - ā*  *seṇṭ* - *kuā*  *en*  *baiu-k*

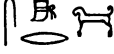



I am fearing thy souls (i. e., will).

2.  *āu - f*  *her*  *sper*  *er*  *paif*  *per*

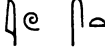





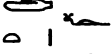
Was he going into his house,

 *āu - f*  *her*  *qem*  *taif*  *hemt*







was he finding his wife

 *sefer - ṭā*  *mer - ṭā*  *en*  *ātau*







lying sick through { violent
treatment. }

 *āu - set*  *her*  *temt*  *tāt*  *mu*  *her*  *ṭet - f*


Was she not putting water upon his hand


 *em*  *paif*  *sexeru*  *āu*  *bu*  *pui*

according to his wont. Was not














set setau er - hāt - f au paif
she lighting a fire before him. Was his













per em kekui
house in darkness.

1. 






māai ari - n en - n unnut
Come, let us make for ourselves an hour

seteru
lying down.







2. 





em ari meḥ āb - k axetu
[Do] not make to fill heart thy [with] the wealth



















kai
of another.










1. 






ben au-ā er tāt per - f em
Not am I letting to come forth it from

					
<i>re - ā</i>	<i>en</i>		<i>reθ</i>		<i>nebt</i>
my mouth	to		people		any.

2.        

<i>emtuf</i>	<i>ān</i>	<i>naif</i>	<i>āaut</i>
He	brought	his	cattle

								
<i>er - hāt - f</i>	<i>er</i>	<i>tāt</i>	<i>seter - u</i>	<i>em</i>				
before him	to	make	lie down	them	in			

						
<i>pai - sen</i>			<i>āhait</i>			
their			stalls.			

In the limits of this little book it is impossible to set before the reader examples of the use of the various parts of the verb, and to illustrate the forms of it which have been identified with the Infinitive and Imperative moods and with participial forms. If the Egyptian verb is to be treated as a verb in the Semitic languages we should expect to find forms corresponding to the Kal, Niphal, Piel, Pual, Hiphil, Shaphel, and other conjugations, according as we desired to place it in the Southern or Northern group of Semitic dialects. Forms undoubtedly exist which lend themselves readily to Semitic nomenclature, but until all the texts belonging

to all periods of the Egyptian language have been published, that is to say, until all the material for grammatical investigation has been put into the Egyptologists' hands, it is idle to attempt to make a final set of grammatical rules which will enable the beginner to translate any and every text which may be set before him. In many sentences containing numerous particles only the general sense of the text or inscription will enable him to make a translation which can be understood. In a plain narrative the verb is commonly a simple matter, but the addition of the particles occasions great difficulty in rendering many passages into a modern tongue, and only long acquaintance with texts will enable the reader to be quite certain of the meaning of the writer at all times. Moreover, allusions to events which took place in ancient times, with the traditions of which the writer was well acquainted, increase the difficulty. This being so it has been thought better to give at the end of the sketch of Egyptian grammar a few connected extracts from texts, with interlinear transliteration and translation, so that the reader may judge for himself of the difficulties which attend the rendering of the Egyptian verb into English.








CHAPTER X.







ADVERBS, PREPOSITIONS, CONJUNCTIONS, PARTICLES.

ADVERBS.










In Egyptian the prepositions and certain substantives and adjectives to which \bigcirc *er* is prefixed take the place of adverbs ; examples are :—

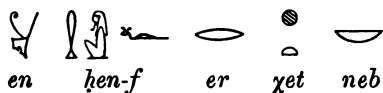
1. The cattle which were before him became

						
nefer	er	ager	sep sen	qeb	-	sen
fine	exceedingly,		twice,	they doubled		

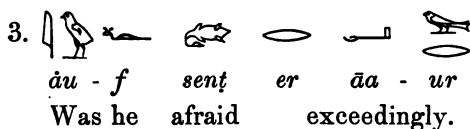







mesu - sen er aqer sep sen
 their births exceedingly, twice.

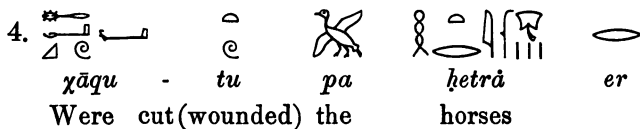
2.         
un set nefer er āa - ur her āb
 Was the woman fair exceedingly to the mind



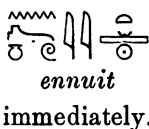
en hen-f er yet neb
of his majesty more than any thing.



au - f sent er aa - ur
Was he afraid exceedingly.



xaqu - tu pa hetra er
Were cut(wounded) the horses












ennuit
immediately.


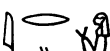




PREPOSITIONS.







Prepositions, which may also be used adverbially, are simple and compound. The simple prepositions are:—

1. en for, to, in, because.
2. em from, out of, in, into, on, among, as, conformably to, with, in the state of, if, when.
3. er to, into, against, by, at, from, until.
4. or her upon, besides, for, at, on account of.
5. tep upon.




6.  *xer* under, with.
7.  *xer* from, under, with, during.
8.  *mā* from, by.
9.  *henā* with.
10.  *xeft* in the face of, before, at the time of.
11.  *xent* in front of, at the head of.
12.  *ha* behind.
13.  *mā* like, as.
14.  *ter* since, when, as soon as.

The following are used as prepositions:—

-  *āmi* dwelling in.
-  *āri* dwelling at or with.
-  *heri* dwelling upon.
-  *xeri* dwelling under.
-  *tepi* dwelling upon.
-  *xenti* occupying a front position.

These are formed from the prepositions  *m*,  *r*,  *her*,  *xer*,  *tep*, and  *xent* respec-

tively. The following examples will illustrate the use of prepositions :—

- I. 1.        
en ka en Ausâr ân Ani






To the *ka* of Osiris, the scribe Ani.
 (double)

2.      
paut neteru em hennu en











The company of the gods [are] in praises because

   
uben-k

thou risest.

3.         
ta em šertu en maa satet-k

The earth [is] in rejoicing at the sight of thy beams.

- II. 1.          
uben-f em xut âbtet ent pet








He riseth in the horizon eastern of heaven.

2.     
utâu pet ta em māḫait












Weighers of heaven and earth in scales.

3.      
maa - nâ Heru em âri ħemu

May I see Horus {as the guardian of} the rudder.
 { i. e., standing at }











4.       
gem - f em ħet buṭ


May it be found on the wood of the table of offerings.

5.           
nuk uā em ennu en enen neteru
 I [am] one of those gods.






6.          
ā uā peṣt em Āāḥ pert

Hail One shining from the Moon! Cometh forth


-          
Āusār Ani pen em āst - k
 Osiris Ani this among thy multitude.

7.          
em hamemet un - nâ

In the state of the *hamemet* beings may I lift up my legs


-     
unun Āusār


[as] doth lift up the legs Osiris.


8. 
an xent - a her - f em tebt - a
 Not let me walk upon it with my sandals.

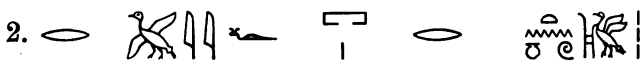
9. 
em tept - re pert em

Conformably to the utterance [which] came forth from









- 
re hen en Heru
 the mouth of the majesty of Horus.

- III. 1. 
au-f her semi em - sa naif
 He followed after his






- 
aut er sext
 cattle in the fields.

2. 
er paif per er tenu
 Into his house at each

- 
ruha
 evening.







3.        
āhā *fi* *er* *het* - *ta* *un*


Stand up, wait until the daybreak being

-     
pa *āten* *her* *uben*
 the Disk, i. e., Rā, shining (or rising).

4.       
hept - *tu* *Maāt* *er* *trāui*

Embraced art thou by Maāt at the two seasons.







5.      
entek setemet *er* *ānẖui-k*
 Thou hearest with thy two ears.

6.       
em *āhā* *er-ā* *em* *meter*

Let none stand up against me in evidence,

-       
em *ẖesef* *er-ā* *em* *tafat*


none make opposition to me among the chiefs.

7.      
men *āb - k* *er* *āhāu* - *f*

Stable is thy heart by (or on) its supports.

8. 
sejem - a em utu

I have gained the mastery of what was commanded

- 
arit er - a tep ta

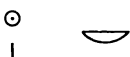
to be done for me upon earth.

- IV. 1. 
Tehuti Maat her aui - f

Thoth and Maat upon his two hands (*i. e.*, on the right and left).

2. 
ta - k maa-tu her tep tuait

Thou lettest be seen thyself at {the head of the morning,
i. e., the early morning, }

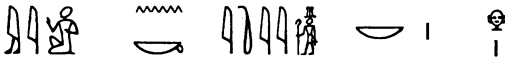
- 
hru neb
 each day.

3. 
ahā āba - nef her - s

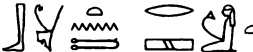
He hath fought for it.


4. 
aq - sen er āsi - a ses - sen her - f

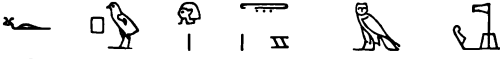
They enter into my sepulchre, [or] they pass by it.


5. 
i-ä nek äbi neb - ä her


I have come to thee, O Prince, my lord, for the sake



Bent-enθ-rešt
 of Bent-enth-resht.

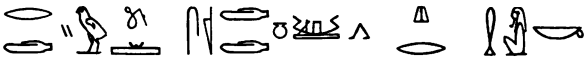
- V. 1. 
är kert rex re pen semaāxeru-
 If now be known chapter this he will be made

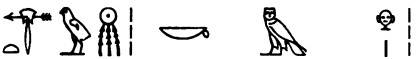

f pu tep ta em Neter-xert
 victorious upon earth [and] in the underworld.


2. 
maa-ä neferu-k uta - ä tep ta
 I shall see thy beauties, I shall be strong upon earth.


- VI. 1. 
äp en pa ser en Bexten iu
 An envoy of the Prince of Bekhten hath come

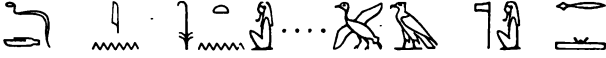

xer änut äst en suten hemt
 with gifts many for the queen.


2. 
reṭiu *seqtet* *xer* *hen-k*
 Vigorous is the *seqtet* boat under thy majesty,



satut - *k* *em* *hrâu*
 thy beams [are] in [their] faces.












3. 
gem-en-tu *re* *pen* *em* *Xemennu* *xer*
 Was found chapter this in Hermopolis under


reṭiu *en* *hen* *en* *neter* *pen*
 the two feet of the majesty of god this.

- VII. 1. 
tet *ân* *suten* *pa* *neter* *āa*
 Spake the king, the god great


xer *seru* *hâuti*
 with the princes [and] chiefs.

2. 
tes *meteh* *xer* *hen* *en* *Tetâ*
 [I was] girded with the belt under the majesty of Teta.

3.      
xer *hen* *en* *suten net* (or *bât*) *Assâ* *ânḫ*
Under the majesty of { the king of the } *Assa*, living
 { South and North, }
    
tetta *er* *neḥeḥ*
for ever [and] ever.

VIII. 1. 
au qemt - s mā hent her bennut
 It is found by women with emerald ore(?).

IX. 1. *au-f*
He

er

hems
sat









henā
with


taif
his

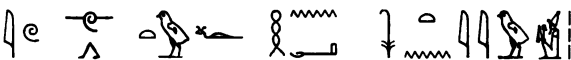
hemt
wife,

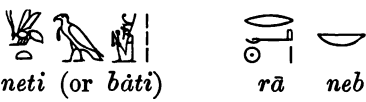
emtuf
he

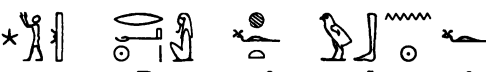
surā
drank, etc.

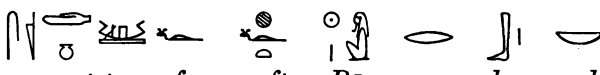
2.        
teben-k *pet* *henā* *Rā* *maa-k*
 Thou goest round heaven with Rā, thou seest



rexit
 the beings of knowledge.

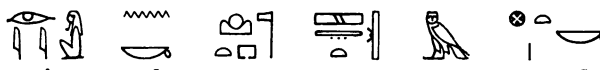
3. 
au sta - tu-f henā suteniu
 He is led along with the kings of the south,

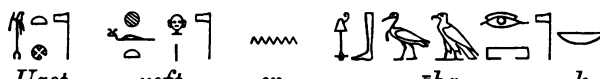

neti (or bāti) rā neb
 and the kings of the north each day.






- X. 1. 
tua Rā xeft uben - f
 Praised be Rā when he riseth.

2. 
seqtet - f xeft Rā er bu neb
 He journeyeth before Rā into place every


meri - f ām
 wisheth he [to be] there.

3. 
āri-ā nek xut šetat em nut - k
 I made for thee a hidden horizon in thy city








Uast xeft en āba - k
 Thebes in the face of thy courtyard.






- XIII. 1.     
tā-tu *nā* *hetepu* *em baḥ* *mā*



May be given to me offerings in the presence as [to]






-  
śesu *Heru*

the followers of Horus.









2.      
i - *kuā* *ḫer - ten* *ter - ten*
 I have come before you, do ye away with



-     
tu *neb* *āri - ā* *mā* *ennu*
 evil all dwelling in me like that [which]


-       
āri *en* *ten* *en* *ḫu* *VII* *āpu*
 ye did for spirits seven these









-     
āmīu *śes* *en* *neb* - *sen*
 who [are] in the following of their lord









-  
Sepa
Sepa.









- XIV. 1.        
su uār er hāt hen - f ter
 He fled before his majesty when









 
setem - f
 he heard [of him].

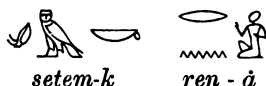
2.         
ṭeka - ā nehaut sentrā
 I planted sycamores and incense-bearing trees

       
em paik āba bu
 in thy courtyard, never

       
petrā - u ān ter reku neter
 were seen [such as] they going back since { the time }
 { of the god. }

3.        
ām - ā ās ta en heqt ses-ā
 I have eaten, behold, bread of sorrow, I have drunk

       
mu em āb ter hru pef
 water of affliction since day that



[in which] thou didst hear my name.

Examples of the words which are like prepositions
are :—

1.
ânet *hrâ-k* *âmi* *em* *hetepu* *neb*
 Homage to thee dweller in peace, lord

âut *âb*
 of joy of heart!

2.
xâ - *thâ* *em* *neb* *Tâtâu* *em* *heq*
 Thou art crowned as lord of Tattu, [and] as prince

âmi *Abtu*
 dwelling in Abydos.

3.
sefex - *nâ* *âsfet* *ârt* - *then*
 I have set free the faults which dwell in you.

4. *ter - f* *nek* *tut* *ari*
He hath done away for thee the evils dwelling

hau - k *em* *xu* *tep - re - f*
in thy members by the power of his utterance.

5. *au-f* *her* *ennu* *xeri* *pa* *sba*
He looked under the door


en *paif* *ahait*
of his stable.

6. *i-tu-f* *er* *seter* *xeri* *pa* *as*
He came to lie down under the {cedar
tree.}

7. *nuk* *xenti* *Re - stau*
I am at the head of Re-stau.


8. *nuk* *ka* *em* *xenti* *sexet*
I am the bull at the head of the field.


The following are compound prepositions with examples which illustrate their use.

1.  *em asu* in consequence of, in recompense for.


tā - nef heq-ā Qemt Tésert em

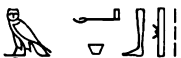
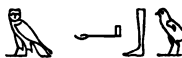
He hath granted me to rule Egypt and the desert in


asu āri
 reward therefor.

2.  *em āq* in the middle.


tut en Fa-ā em āq hāti - f



An image of the god Fa-ā in the middle of his breast.

3.  *em āb* or  *em ābu* opposite.


āu āpu - nef āuset-f em ābu




Is ordered for him his seat opposite


sebau
 the stars.

4.   *em uā* alone.



     
āhā ser em uā seṭi ses

Stood the prince alone, he drew the bolt.



5.    *em uah her* in addition to.

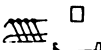
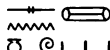

    . . .   
ki sa amθ ābu em uah her

Another order among the priests in addition to

 
sa IV

the orders four [already existing].

6.   *em baḥ* before, in the presence of.

    
sešep sennu em baḥ - k

The receiving of cakes before thee.

       
āhā en sen seft em baḥ - ā neteru

They were slain before the gods.

7. *emmā* with, among.
- er* *ārit* *mert* - *f* *tep* *ta* *emmā*
- To do his will upon earth among

ānḫiu
the living.






8. *em mātet* likewise.
- em* *mātet* *emtuk* *i* - *nek* *er*
- Likewise thou come to





seḫet *ḫeri* *pertu*

the fields with grain.

9. *em rer* about, around.
- qeṯ* *ṯesem* *ur* *em* *ārit* *en ḫemut* *er*
- Building a bastion great with work of artificer by the
- ḫet* *āter* *em* *rer* *ābtet*
- work of the river about the eastern side.





10.    *em nem,*    *em nem-ā a*
second time, again.

    
an mit - nef em nem
Not shall he die a second time.

11.     *em ruti* outside.

      
per - f per-ā em ruti










He cometh forth, I come forth outside.

12.     *em hau* moreover, besides, in addition to.




        
em xer hru em hau āmenit









In the course of the day besides continually.

13.    *em hāt* before, in front of.




        
āb - k netem ārāti xā - θ em hāt - k



Thy heart is glad, the uraeus riseth before thee.




14.    *em her* in front of, upon.




       
au neter het - f em her set






Is his divine house upon the mountains.




15.    *em her ab* within, in the midst of.





        
aa Nibinaitet enti em her
 The island of Cyprus which [is] in the midst

  
ab Uat - ur
 of the Green great (i. e., the sea).


16.    *em xem* without.

    
uah ka-f an arit-a em
 { He } hath placed his *ka*[in me], not do I work
 { i. e., God }

  
xem - f
 without him.

17.     *em xennu* within, inside.



      
aset - f em xennu kekiu
 His seat is within the darkness.







18.   *em* *χer* among.







  *au*  *ertā* -  *sen*  *per*  *hi*



May it be granted to them to come forth advancing





  *em* *χer*  *hesu*  *ent*  *Ausār*
among the favoured ones of Osiris.




19.   *em* *χet* after, behind, in the train of.

  *au* - *f*  *āq* - *f*  *em* *χet*  *pert*  *em*
He shall enter in after coming forth from

  *neter*  *χert*  *ent*  *Amentet*  *nefert*
the underworld of Amentet the beautiful.

20.   *em* *sa* after, behind, at the back of.

  *sāti*  *Šu*  *iu*  *em* *sa* - *k*
The slayers of Shu come at thy back

 *er*  *hesq*  *tep* - *k*
to cut off thy head.

21. *em qeb* among, in the company of.

un - *nā* *em* *qeb* *hesi* *emmā*

Let me live in the company of the favoured ones among

āmāxiu

the venerable ones.

22. *em qet* around, in the circuit of.

qet - ā *sebti* *em* *qet - s*
I built a wall round about it.



unen *bes* *āst* *em* *qet - f* *neb*



There shall be flames many round about it every
[where] (i. e., throughout).







23. *em tep* upon.



paut *neteru* *nek* *em* *tep* *mast*






{ The } of the gods are to thee upon [their] legs
{ company }
(i. e., they are standing or kneeling).








24.   *em tebu* in return for.





 *ari* -  *nef*  *mätet*  *emxet*     *menänäu-*
 { Shall } for him the like after his death
 { be done }

 *f*  *em*  *tebu*  *äru*  *ari* - *nef*  *nä*
 in return for the things which he hath done for me.

25.   *em ter* because of.

 *än*  *rex* - *f*  *tai*  *er*  *pa*
 Not knew he [how] to cross over to

 *enti*  *paif*  *sen*  *seräu*  *äm*  *em*  *ter*
 where [was] his brother younger there because of










 *na*  *en*   *emsehu*
 the crocodiles.

 *äu-f*  *remi*  *em*  *terti*
 Was he weeping because of
 12*






petra *paif* *sen* *serau*
 the sight of his brother younger.

26. 

er amtu between (also 


).
 and 



).







texenui *em* *smu* *benbenet* - *sen*




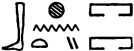


Two obelisks of *smu* metal their pyramidions










abyu *em* *hert* *em* *aawit*
 piercing upwards in the colonnade

sepset *er* *amtu* *bexenti* *urti* *en*
 noble between the two pylons great of






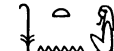
suten *ka* *next*
 the king, the bull mighty.

27. 






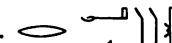

er aat between.

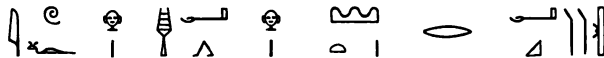







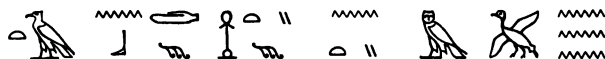
au *pa* *tut* *en* *pa* *suten*
 Was the statue of the king

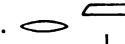

āhā her pai utu au paif
 standing by the stele was his

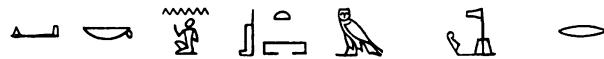

θesemu er aut retu - f
 greyhound between his legs.

28.  *er āq* opposite.


au-f her āhā her set er āq
 He was standing on the mountain opposite


ta nebṭ senti enti em pa mu
 the lock of hair which [was] in the water.

29.  *er kes* by the side of.


tā - k nā āuset em neter-ḫert er
 Grant thou to me a place in the underworld by


kes nebu maāt
 the side of the lords of Maāt.

30. *er bu-n-re* outside, at the place of the door of the way.

au-f *teṭ* - *nes* - *set* *em* *āri* *per*

He said to her, Do not make an appearance

er *bu-n-re* *tem* *pa*
outside so that not the

imā *her* *āta* - *t*
sea seize thee.

31. *armā* with.

na *mātaiu* *en* *pa* *xer*
The guards of the cemetery

enti *armā - u*

which [were] with them.

32. *er enti* because, so that.

er *enti* *betau* *ur* *āa* *pa*
Because an evil very great was that















 āru na meru set ḥenā na



which had done the governors of the lands towards the













 seru en Āa-perti ānḫ uta senb

chiefs of Pharaoh, life ! strength ! health !




33.   er ḥāt before.




 emtuf ān naiḫ āaut

He brought his cattle

 er ḥāt - f

before him.

34.    er ḥenā with.























 ḫenem-ā tefau en paut

May I smell the offerings of the company



 neteru ḥems er ḥenā - sen







of the gods, may I sit down with them.

35.  ,   *er her* in addition to, over
and above.



     
er her setai tetu







In addition to the mysteries recited.

36.   *er xet* after, behind.




      ...
en ta het Usr-maāt-Rā meri Amen
Of the house of king Usr-maāt-Rā meri Amen









       
er xet pa neter hen tep en Amen
after the prophet chief of Amen.

37.   *er xer* with.

     
perer er xer hau

Coming forth with men and women of the time.

38.    *er šaā* as far as, until.

       
smen hetepet-ā maāu en ka-ā
Establishing my offerings due to my KA,








men em āmenit er saā
 established in perpetuity until



neheh
 eternity.













set uta set xui māki er
 They are safe, they are protected [and] garded











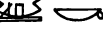

saā heh
 until eternity.

39.   *er sa* after, at the back of.

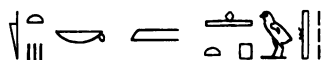







re en āq er sa pert
 Chapter of going in after coming forth.

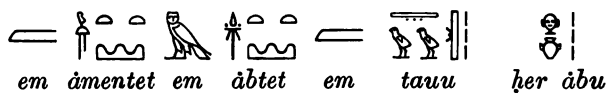
40.     *her ab* in, within, among, interior.

hā erek her ab uāa k
 There is rejoicing to thee in thy boat,



get - k em hetepu
thy sailors are content.



In the west, in the east, in the countries interior.



Homage to thee, Râ, lord of right,



hidden is his shrine, lord of the gods,



Khepera in his boat.

41. her â at once, straightway.




























They opened the gates at once, entered























his majesty into the city.

42.   *her baḥ* before.

                   
hetem em baḥ āpitu-f her baḥ
 Destroyed before his judgment[and] before





















    
gennu-f
 his punishment.

43.    *her mā* by





















                   
āri - en - tu enen her mā
 Done was this by


                   
mest tu em nub er āu-f
 casing the mountain in gold all of it.

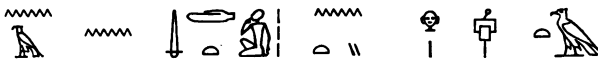
44.   *her xer* beneath.

                   
segebeb - ā her xeru nehet - ā

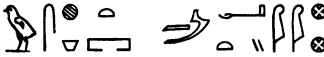
May I cool myself under my sycamores,

                   
ām-ā tau en tāṭā - sen
 may I eat cakes of their giving.

45.  *her sa* besides, in addition to, moreover, after.



na en mešet enti her sa ta

The words which are $\left\{ \begin{array}{l} \text{after or in} \\ \text{addition to} \\ \text{[those of]} \end{array} \right\}$ the


usext maāti
 Hall of Maāti.


ār her sa āri - ā āru nu


After I had performed the ceremonies of









ṭep renpit heb uṭen - ā en tef Amen
 $\left\{ \begin{array}{l} \text{the New-Year} \\ \text{festival} \end{array} \right\}$ I made an offering to father Amen.





46.  *her kes* by the side of.


ertā - f mešet her kes āri

He giveth speech by the side of theirs.

47.  *ḫer ā* under the hand of, subordinate to.

						
<i>xer ā - f</i>	<i>er</i>	<i>ānt</i>	<i>en</i>	<i>geres</i>		
Under his hand	for the bringing of			sarcophagus		

   
 pen em Re-āu
 this from Re-āu (i. e., Mount Tura).



48. *xer hāt* before, in olden time.

































Amen - Rā suten neteru pauṭti
























Amen-Rā, king of the gods { of the two companies }

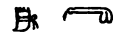
xeperu xer hāt







[who] came into being in olden time.





49.   *ter ā* at once.

¹ I. e.,                       

50.  *ter baḥ* from of old, before.





					
<i>an</i>	<i>sep</i>	<i>arit</i>	<i>aut</i>	<i>ten</i>	<i>en</i>
Never	was	{ made	{ dignity	this	on
		{ i. e., conferred }			

			
<i>bak</i>	<i>neb</i>	<i>ter</i>	<i>baḥ</i>
servant	any	before.	







					
<i>speru</i>	<i>ti</i>	<i>erek</i>	<i>ter</i>	<i>em</i>	<i>baḥ</i>






Coming forth waiting for thee from of old.

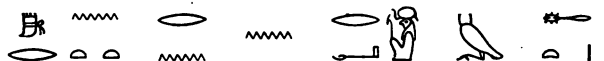
51.  *ter enti*,  *ter entet* because.

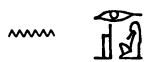
			
<i>seḥuā</i>	<i>renput-sen</i>	<i>setekennu</i>	<i>ābeṭ-</i>


Disturbing their years, they invade their months

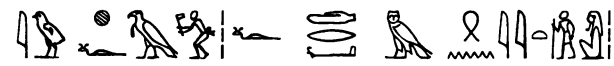
					
<i>sen</i>	<i>ter enti</i>	<i>āru</i>	<i>en</i>	<i>sen</i>	<i>ḥet</i>
	because	they	have	done	evil


				
<i>āmen</i>	<i>em</i>	<i>arit</i>	<i>nek</i>	<i>neb</i>
secretly	in [their] work against thee all.			

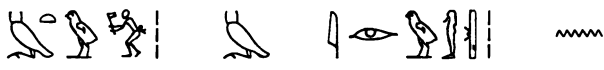

ter entet ren en Rā em xat
 Because the name of Rā [is] in the body


en Ausār
 of Osiris.


ter entet-f em uā emmā ennu
 Because he is as one among those


āu xēfti-f ter em senit
 whose enemies are destroyed by the divine chiefs.


ter entet maa su neteru xu
 Because see him the gods, and spirits,






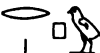








metu em āru en
 and dead in the forms of


xenti - Amenti
 the Governor of Amentet (*i. e.*, Osiris).

CHAPTER XI.


CONJUNCTIONS AND PARTICLES.

The principal conjunctions are :—

	<i>en</i>	because of
	<i>er</i>	until
	<i>her</i>	because
	<i>χeft</i>	when
	<i>mā</i>	as
	<i>re pu</i>	or
	<i>ās</i>	} when
	<i>āst</i>	
	<i>ask</i>	
	<i>χer</i>	now
	<i>ār</i>	} now, therefore.
	<i>āref</i>	
	<i>eref</i>	


PARTICLES.

Interrogative particles are :

 *ân*, which is placed at the beginning of a sentence
and is to be rendered by “?”

 *âx* what ?

 *nimā* who ?

 *âqeset*, or *âseset*, who ? what ?

 *tennu* where ?

 *peti* } what ?
 *petrâ* }


Negative particles are :—


 or  *ân* not

 *ân sep* at no time, never








 *bu* not









 *ben* not









 *tem* not







 *âm* not.






Examples of the use of these are :—




1.       
neter hen re pu uā am-θ ābu
 A prophet or one among the priests.


       
ār rex sāt ten her tep ta āu-f
 If be known book this upon earth, he

       
āri - s em ānu her geres re pu
 doeth it in writing upon a bandage, or

     
āu-f per-f em hru neb mer-f
 he shall come forth day every he pleaseth.

2.     
ās hen-f em Neher mā
 When his majesty [was] in Mesopotamia according

  
entā-f bennu renpit
 to his custom each year.



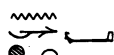










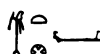

ast hen-f her T'ah em utit-f

When his majesty [was] at Tchah in his expedition







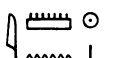
sent ent next

second of victory.


ask hen-f em Uast hent


When his majesty [was] in Thebes, the mistress










nut her arit hes en tef Amen-Rā

of cities, to do what things pleased father Amen-Rā,











neb nest taui em heb-f

the lord of the thrones of the world, in festival

nefer en ap reset

his beautiful of the temple southern.

3.
 






an au ker nek er s

Shall it be that thou wilt be silent about it?



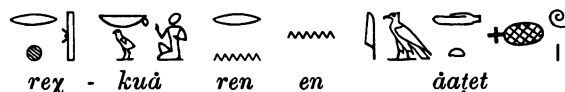
Is it that not will cool the heart of thy majesty



at this that thou hast done to me ?



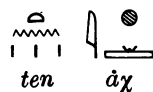
Is it that ye know not that I even



I know the name of the net ?




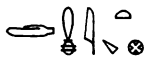



Said to them his majesty, "Ye [are]"







what (or who) ?"




The country of Ikaṭāi in likeness is it like what ?







				
<i>pa</i>	<i>temât</i>	<i>en</i>	<i>χirebu</i>	<i>her</i>
The	town	of	Aleppo	in

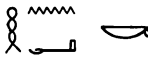

		
<i>taif</i>	<i>mertareâat</i>	<i>pai-</i>
its	neighbourhood [and]	its

			
<i>f</i>	<i>χet</i>	<i>mâ</i>	<i>âχ</i>
ford [is] like what?			

5.        







<i>un</i>	-	<i>nâ</i>	<i>nimâ</i>	<i>trâ</i>	<i>tu</i>	<i>entek</i>
Open		to me!	Who	then	art	thou?

					
<i>nuk</i>	<i>uâ</i>	<i>âm</i>	<i>ten</i>	<i>nimâ</i>	<i>enti</i>
I am	one	of	you.	Who	is

henâ - k

with thee?

					
<i>âu</i>	-	<i>set</i>	<i>teṭ - nef</i>	<i>ementek</i>	<i>en</i>
She			said unto him,	"Thou art . .	

nima *tra*
 who then ?"

6.

anx - *k* *aref* *em* *aseset* *xer*
 Thou wilt live then on what with









sen *neteru*
 them the gods?

aseset *pu* *xu* *pui* *sem*
 What is spirit that [which] goeth



her *xat-f* *pehti* - *fi* *bes-f*
 upon his belly, [and] his two thighs, [and] his back?








a *Tehuti* *aseset* *pu* *xepert* *set* *em*
 O Toth, what hath happened to them,







mesu *Nut*
 the children of Nut?


















à Tem àseset pu sas - à
 O Temu {what kind of
 place is this} I have journeyed




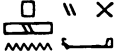


er set
 into it?



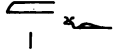









àseset pu āhā em ānḫ
 What is [my] duration in life?
 (i. e., How long shall I live?)

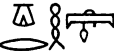




7. 





erṯā nek ām - k teni
 Shall be given to thee thy food where?


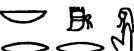
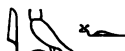
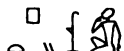





 - *sen neteru er-ā*
 Say they, the gods, unto me.











āu-k tennu
 Thou art where?

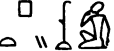




8.  *nuk*  *māu*  *pui*  *pešeni*
I am cat that the fighter (?)

 *āseṭ*  *er*  *kes - f*  *em*  *Annu*
of the persea tree by its side in Annu

 *kerḥ*  *pui*  *en*  *hetem*  *xefti*
night that of the destruction of the enemies

 *nu*  *Neb-er-ter*  *ām-f*  *peti*  *eref*
of Neb-er-tcher in it. What then is

 *su*  *māu*  *pui*  *ta Rā*  *pu*  *tesef*
it? ¹ Cat that male Rā is himself. ²

 *peti*  *eref*  *su*  *An-ā-f*  *pu*
What then is it? The god An-ā-f is it
(i. e., it refers to An-ā-f).

¹ I. e., What is the explanation of this passage?

² I. e., That male cat is Rā himself.

<i>petrā</i>	<i>ren - k</i>	<i>ān</i>	<i>sen</i>	<i>er-ā</i>
What [is]	thy name		[say] they	to me ?

<i>petrā</i>	<i>maat - nek</i>	<i>ām</i>	
What	didst thou see	there ?	

<i>petrā</i>	<i>ān - k</i>	<i>en</i>	<i>sen</i>	<i>āu</i>	<i>maa-</i>
What didst [say] thou	to	them ?	I have	seen	

<i>nā</i>	<i>āhehii</i>	<i>em</i>	<i>ennu</i>	<i>en</i>	<i>taiu</i>
	rejoicings	in	these	lands	

Fenx̄u
of the Fenkhu.

<i>petrā</i>	<i>erā - en - sen</i>	<i>nek</i>	<i>besu</i>
What	did they give	thee ?	A flame

<i>pu</i>	<i>en</i>	<i>sešet</i>	<i>henā</i>	<i>uat</i>	<i>en</i>	<i>thekent</i>
of	fire,	and a tablet	of	crystal.		



What then didst thou with it [them]? I



buried them by the furrow of



Mânâat as things for the night.



What didst thou find by it, the furrow










of Māāat? A sceptre flint, 'Giver

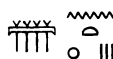


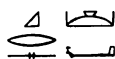











of winds' is its name.



What then didst thou with the








bes en sešet henā pa uat en
 flame of fire and the tablet of







behent em - xet qeres - k set
 crystal after thou didst bury them?

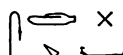










āuhet - nā her - s āu sešet - nā
 I said words over them I dug








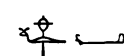


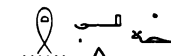





set āu āxem - nā sešet āu
 it up, I extinguished the fire, I

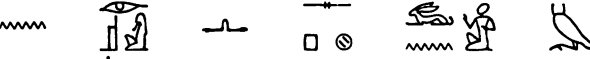




sešet - nā uat gemamu
 broke the tablet, [I] created




en mer

a pool of water.

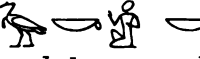
9. 






ān xesef - f ān senā - f her
 Not opposed is he, not turned back is he at


10. 
emmā ʔet - uā em ʔaget
 Let me take possession of the captives

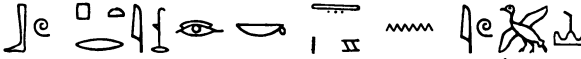

en Ausār ān sep un - ā em
 of Osiris, at no time let me be among
 (i. e., never)

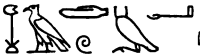

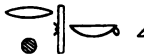


smait Suti
 the fiends of Suti.


ān sep pat ārit mātet en
 Never before was done the like by








bak neb
 servant any.


ān sep pa mātu setem
 Never before the like was heard.


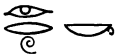
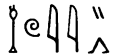

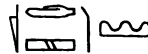
11. 
bu petrā - k ta en Aupa,
 Not hast thou seen the land of Aupa? [And]





xatūmā *bu* *rex - k* *qaā - f*
 of Khatumā not knowest thou its form,

Ikaṭāi *em* *mātet* *su* *mā* *āḫ*
 and Ikaṭāi in resemblance it[is]like what?¹


bu *āru - k* *utui* *er* *Qeṭes*
 Not hast thou made a journey to Kadesh





ḥenā *Tubaxet* *bu* *ṣemi - k*
 and Tubakhet? Not hast thou gone











er *na* *en* *šasu* *ḫeri* *ta*
 to the Shasu people who have the





pet *māšau,* *bu* *ṭeḫas - k*
 bowmen[and]soldiers? Not hast thou passed over









¹ Dost thou not know what kind of place Khatumā is, and what sort of land Ikaṭāi is?

		  				
<i>uat</i>	<i>er</i>	<i>Pamakare</i>		<i>bu</i>	<i>pui</i>	
the way	to	Pamakare ?		Not	did	

	 			
<i>na</i>	<i>atau</i>	<i>rex</i>	<i>pek - f</i>	
the	thieves	know	[where] he had arrived.	





						
<i>bu</i>	<i>pu</i>	<i>uā</i>	<i>mețet</i>	<i>mā-ā</i>	<i>heru</i>	
Not	[any] one	spake	with me	except		

			
<i>paik</i>	<i>sen</i>	<i>serāu</i>	
thy	brother	younger.	

12.        

sexa - sen ren - ā ben ārit

May they mention my name, not making

			
<i>ābu</i>	<i>em baḥ</i>	<i>nebu</i>	<i>maāt</i>
cessation, ¹	before the lords of law.		

¹ I. e., unceasingly.



as



ben



ar



em



neter



ua

When not

I was working



hab



k



er



an



en



n



pertu

thou didst send to bring for us grain,



au



taik



hemt



her



tet



na



maai

was thy wife¹ saying to me, 'Come', etc.

13.



iu-k



en



n



tem



se



xa



u

Come thou to us not [having] thy memories



k



iu-k



em



aru - k

of evil, come thou in thy form.



tem



xesef



su



em



at



f

Not repelling him in his moment.

¹ I. e., Was it not when I was working that thou didst send me to fetch grain, [and as I was fetching it] thy wife said to me, 'Come'.

<i>petra</i>	<i>set</i>	<i>tem</i>	- <i>k</i>	<i>teṭ</i>
On seeing	it	do not thou		say,

<i>xens</i>	- <i>k</i>	<i>ren</i>	- <i>a</i>	<i>en</i>
'Thou hast made to stink		my name		before

<i>kau</i>	<i>ra</i>	<i>nebt</i>
men and women [and] every-body.'		

14.

am *aq* *aq* *am* *per* *peru*

Not entered a comer in, not came out a comer out,

<i>ari</i>	<i>hen-f</i>	<i>merer-f</i>
did his majesty his will.		

<i>aha</i>	<i>en</i>	<i>hab</i>	- <i>nef</i>	<i>en</i>	<i>sen</i>	<i>em</i>	<i>teṭ</i>
He sent				to them, saying,			

<i>am</i>	<i>xetem</i>	<i>am</i>	<i>aba</i>
Do not shut [your gates], do not			fight.



Do not make terror in men and women.



Let it not [be] that thou criest out against



what thou hearest, that there may not be a heart



beqbequ
of cowardice (?).



Not shall I suffer I overthrow


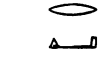

















from my throne in the boat of Rā






the mighty one.

								
<i>ām</i>		<i>erṭā</i>	<i>neken</i>		<i>er - ā</i>		<i>ām-</i>	
Do not		cause	injury		to me.		Do not	

							
<i>k</i>	<i>erṭā</i>	<i>ṭep - ā</i>		<i>ermen</i>		<i>ām - ā</i>	
thou	cause	my head	to fall away			from me.	







								
<i>ām - k</i>		<i>āri</i>	<i>ḥer</i>	<i>ḥrā</i>	<i>nebt</i>		<i>āpu</i>	<i>ḥer</i>
Do not thou perform [it] before people,						but only		







		
<i>ḥāu - k</i>		<i>tes-k</i>
thine own		self.









EXTRACTS FOR READING.





I. From an inscription of Pepi I.

[VIth dynasty.]

111.  *ha*  *Pepi*  *pu*  *ar*  *setes*  *thou*
Hail Pepi this !- Rise up

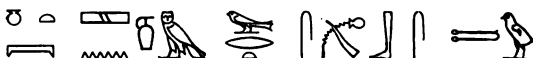
112.       
āhā *uāb* - *k* *uāb*
 stand up ! Pure art thou, pure is

							
<i>ka - k</i>		<i>uāb</i>		<i>ba-k</i>		<i>uāb</i>	
thy double,		pure is		thy soul,		pure is	

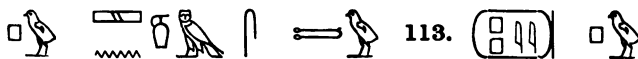






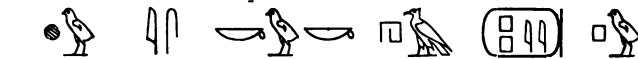
sexem - k *i - nek* *mut-k* *i - nek*


thy power. Cometh to thee thy mother, cometh to the



Nut *senem*ⁱ *urt* *s - uāb - s* *ʁu* *Pepi*

Nut, the fashioner great, she purifieth thee, O Pepi

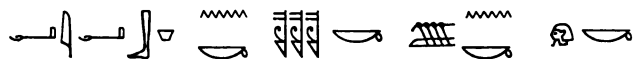
 113. 
pu *senem - s* *ʁu* *Pepi* *pu*
 this, she fashioneth thee Pepi this,

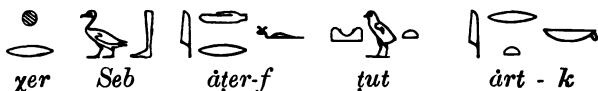

ʁu *ʁs* *ku-k* *ha* *Pepi* *pu*
 protecting when thou movest. Hail Pepi this,


uāb - t *uāb* *ka - k* *uāb*
 pure art thou, pure is thy double, pure is


sexem - k *ʁm* *ʁu* *uāb*
 thy power among the spirits, pure is

 114. 
ba-k *ʁm* *neteru* *ha* *Pepi* *pu*
 thy soul among the gods. Hail Pepi this,


āāb - nek *gesu - k* *sešep-nek* *ʁep-k*
 are brought to thee thy bones, thou receivest thy head



before Seb ; he destroyed the evil belonging to thee



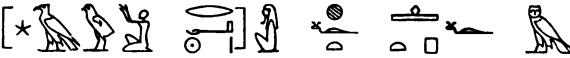
Pepi this before Tem.

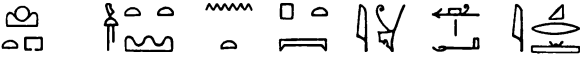
The above passage is an address made to the dead king Pepi by the priest which declares that he is ceremonially pure and fit for heaven. The *ka*, *ba* and *sekhem*, were the "double" of a man, his soul, and the power which animated and moved the spiritual body in heaven; the entire economy of a man consisted of *khat* body, *ka* double, *ba* soul, *khaibit* shadow, *khu* spirit, *ib* heart, *sekhem* power, *ren* name, and *sâhu* spiritual body. The reference to the bringing of the bones seems to refer to the dismemberment of bodies which took place in pre-dynastic times, and the mention of the receiving of the head refers to the decapitation of the dead which was practised in the earliest period of Egyptian history. Nut was the mother of the gods and Seb was her husband ; Tem or Temu was the setting sun, and, in funeral texts, a god of the dead.


II. Funeral Stele of Panehesi.


(Brugsch, *Monuments de l'Égypte*, Plate 3.)

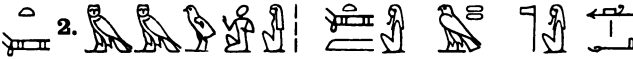
[XIXth dynasty.]


1. 
tuau Rā xeft hetep-f em
 Adoreth Rā when he setteth on

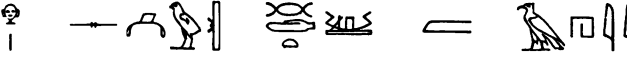

χut āmentet ent pet ān uā āger
 the horizon western of heaven the one perfect,



ān uṭhu en suten āpt Pa-nehesi
 the scribe of {the table of offerings} of the royal house, Pa-nehesi,

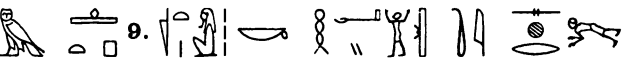

fet - f ānet - hrā-k Rā āri
 [and] he saith :— Homage to thee, O Rā, maker


2. 
tememu Tem Heru-χuti neter uā
 of mortals, Temu-Harmachis, god one,



tu *hetep-k* *em* *ānχ* *āu* *sektet*
 [when] thou settest in life. The *sektet* boat



her *seāu* *ātet* *em* *ahi*
 is glad, the *ātet* boat is in joyful










hennu *nemā - sen* *nek* *Nu[t]*
 praising [as] they journey to thee. The goddess Nut


em *hetep* *get - k* *hāā - θā* *seχer*
 is at peace, thy sailors are rejoicing; hath over-



en *χut* *k* *χefti - k*
 thrown thine eye thine enemy.


nehem *reṭ* *ent* *Āpep* *hetep - k*
 Carried away are the leg[s] of Āpep. Thou settest,


nefer *āb - k* *āu* *em* *χut* *ent* *Manu.*
 glad is thy heart joyful in the horizon of *Manu.*

sehet - *k* *am* *en* *neter* *nefer* *neb*
 Thou makest light there, god beautiful, lord

						
<i>heh</i>	<i>heq</i>	<i>Aukert</i>	11.		<i>tā</i>	<i>k</i>
of eternity,	prince	of Aukert.			Thou givest	



















							
<i>sešep</i>	<i>en</i>	<i>enti</i>	<i>àm</i>	<i>xefti</i>			
thy radiance	upon	those	there, [thy]	enemies			












ṭekai *sen* *neferu-k* *em* *sen*
 see thy beauties in their [abodes and]


12.


















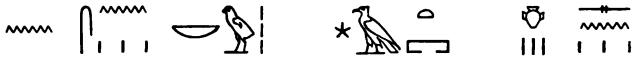
em *tephetu* - *sen* *āui* - *sen* *em*
 in their habitations[and] their hands









aavi *en* *ka - k* *amentiu* *em*
 adore thy double ; the beings in Amenti


13.

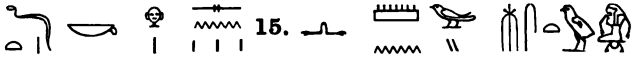
kāātu *emxet* *eref* *pest-k*
rejoice after thou hast shone



en sen nebu tuat abu - sen
 upon them, the lords of the underworld their hearts



netem shef - k Amentet maat - sen
 are glad [when] thou lightest up Amentet. Their eyes


sešu en maa - k xenteš
 open widely at the sight of thee, refreshed


abu - sen maa - sen tu hāā
 are their hearts [when] they see thee; rejoiceth

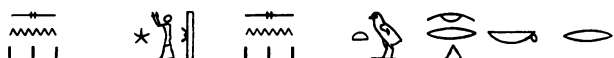

tet - k her sen an meni mestu
 thy body through them. Without pain[are] the births


neter hāu - sen entek meses-
 of god [which are] their members; thou givest birth


set er āu uben - k ter - k
 to them, all of them. Thou risest, thou destroyest



akeḥ - sen ḥetep - k er senelem ḥāu-
their grief; thou settest to make glad their



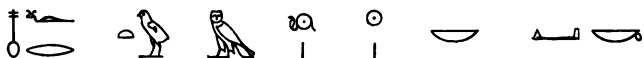
sen tua - sen tu sper - k er
members; they praise thee [when] thou comest forth to



sen sešep - sen ḥāt ent uāa-
them, they grasp the bow of thy boat.



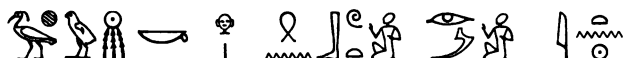
k ḥetep - k em ḫut ent Manu
Thou settest in the horizon of Manu,



nefer - tu em Rā hru neb tā - k
happy art thou as Rā day every. Grant thou



un ba - ā ḫenti - sen pest
that may be my soul along with them, may shine



ḫu - k ḥer šenbet - ā maa-ā āten
thy rays upon my body, may I see the Disk

19.



xeft enen xu âgeru nu neter-xert

[being] opposite to those spirits perfect of the underworld



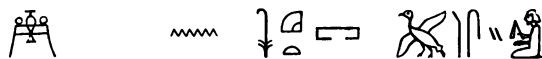
hemsiu embah Un-nefer âriu

who sit in the presence of Un-nefer, and who make



mā xeru en ka en Ausâr ān

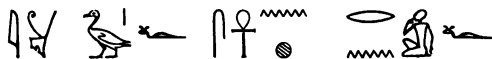
... to the double of Osiris, the scribe



uthu en suten âpt Pa-nehesi

of the table of offerings of the royal house, Pa-nehesi.

21.











ān sa - f seānχ ren - f

[Dedicated] by his son, who maketh to live his name,



ān netert ent neb tauī

the scribe of the goddess (?) of the lord of the two lands,

















 setep sa am het āat Ap-uat-mes maā-xeru
 { worker of } in the palace, Ap-uat-mes right of speech
 { magic¹ } (or triumphant).






III. Inscription of Anebni.

(Sharpe, *Egyptian Inscriptions*, Plate 56.)









[XVIIIth dynasty.]

1. 













 ārit em heset netert nefert nebt
 Made by the favour of the goddess beautiful, lady


 tauī Rā-maāt-ka ānḫ-ṯ tēt-ṯ Rā
 of the two lands, Hātshepset living, established Rā



 2. 






 mā tetta henā sen - s nefer neb
 like for ever, and her brother beautiful, the lord,













 āri yet Men-ḫeper-Rā tā ānḫ Rā mā
 maker of things, Thothmes III., giver of life Rā like







¹ Literally, "protecting by means of the  which was an object used in performing magical ceremonies.

 3.      
tetta suten tā hetep Amen neb nest







for ever. May give a royal offering Amen, lord { of the }
 { thrones }

    
taui Ausâr heq tetta Anpu








of the two lands, [and] Osiris, prince of eternity, Anubis

 4.     
ḫent neter het am Ut neb








dweller by the divine coffin, dweller in { the city of } lord
 { embalment, }

     
Ta-teser tā - sen per-ḫeru menḫ









of Ta-tcheser, may they give sepulchral meals, linen
 garments,

  5.     
sentrâ merḫ ḫet nebt nefert âbt perert

incense, wax, thing every beautiful, pure, what appeareth











    6.   
nebt her ḫaut - sen em ḫert hru

{ of every } upon altar their during the course of the day
 { kind }








 7. 












ent *rā* *neb* *surā* *mu* *her*

 of day every, the drinking of water at










 8. 












betbet *āter* *seset* *ām* *en*

 the deepest part of the river, the breathing there of the










meht *āq* *pert* *em* *Re-stau* *en*

 north wind, entrance and exit from Re-stau to the












 9. *ka* *en* *uā* *āqer* *hes* *en* *neter-f* *meru*

 double of the one perfect, favoured of his god, loving

10. 



















neb - f *her* *menχ - f* *ses*

 his lord by reason of his beneficence, following

neb-f *er* *utut - f* *her* *set* *rest*

 his lord on his expeditions over the country south

 12. *mehti* *suten sa* *mer* *χāu* *suten*

 [and] north, royal son, overseer of the weapons of the king,



Anebni



maā-ḫeru



ḫer



neteru



paut

Anebni right of speech before the gods [and] the company

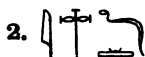


neteru

of the gods.

IV. Text from the CXXVth Chapter of the Book of the Dead.

[XVIIIth dynasty.]



ānef



ḥrāu-ḥen



neteru



āpu

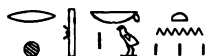


āu-ā

Homage

to you, O gods these !

I,



reḫ - kuā - ten



reḫ - kuā



ren - ten

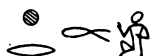


enen

even I know you.

I know

your names. Do not



ḫer - ā



en



sāt - ten



enen

cast me down

to your slaughtering knives, do not



sār - ten



bā[n] - ā



en



neter

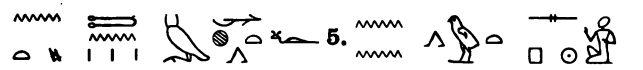


pen

bring forward ye my wickedness before

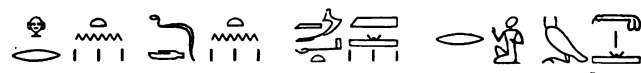
god

this




 entī then em xet - f enen iu-tu sep - ā

 whom ye follow him, let not come my moment



 her - ten teṭ - ten maāt er - ā embah

 before you. Declare ye right and truth for me before




 ā 6. Neb-er-ter her entet āri - nā

 the hand of Neb-er-tcher, because I have done



 maāt em Ta-merā en sen - ā

 right and truth in Ta-mera [Egypt]. Not have I cursed




 neter en iu sep - ā ānet hrāu-ten

 God, not hath come my moment. Homage to you,



 neteru ām usext - then ent maāti

 O gods who live in your hall of right and truth,



 ati ker em xat - sen ānxiu

 without evil in their bodies, who live


















em *maāt* *em* *Annu* *sāmiu*

in right and truth in Annu, who consume

em *haut* - *sen* 8. 




em *baħ* *Heru*

their entrails in the presence of Horus































ām *āten* - *f* *neħem* - *ten* - *uā* *mā*

in his disk, deliver ye me from











Baabi *ānχ* *em* *beseku*

Baabi, who liveth upon the intestines











seru *hru* *pui* *en* *āpt* *āāt*

of the princes, on day that of the judgment great

mā - *ten* 9. *i* - *kuā* *ħer* - *ten* *enen*

by you ; I have come to you. Not

ūsfet - *ā* *enen* *ħebent* - *ā* *en*

have I committed faults, not have I sinned, not



tu - a



enen



meteru - a



enen

have I done evil, not have I borne false witness, not



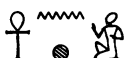
ari - na



yet



eref



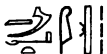
anx - a



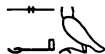
em

let be done to me anything therefore. I live in

10.



maat



sam - a



em



maat

right and truth, I feed upon right and truth



ab - a



au



ari - na

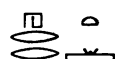


tetet



ret

my heart. I have done that which commanded men,



hereret



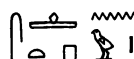
neteru



her-s



au



se-hetep-nua



neter

are satisfied the gods thereat. I have appeased God



em



mert



f



au



ertā - na



tau

by [doing] his will. I have given bread



en



heget



mu



en




abi

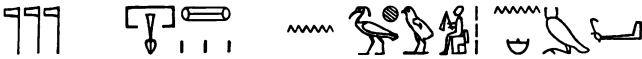
to the hungry, water to the thirsty,




hebs en haiu māxen
 clothes to the naked, and a boat




āui āu āri - nā neter-ḥetepu
 to the shipwrecked. I have made offerings to the




neteru perxeru en xu nehem
 gods, and sacrificial meals to the spirits. Deliver



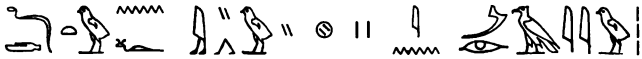
ten - uā ār ten xu - uā
 ye me then ye, protect me










ār ten enen smā - ten er - ā em baḥ
 then ye, not make accusation ye against me before










neter āa nuk āb re āb āāiu
 the god great. I am pure of mouth, pure of hands.











tet - tu - nef iui sep sen ān maaiu
 Is said to him, Come, twice, by those who see









su her entet setem - nā tetet tui
 him, because I have heard speech that

tetet en āa henā māu em
 spoken by the Donkey with the Cat in

per Hept-re meteru - ā em
 the house of Hept-re. I have borne testimony









her - f tū - f tentu āu maa - nā
 before him, he hath given the decision. I have seen












peseš āšet em xennu
 the division of the persea trees within

Re-stau nuk semiu - ā em baḥ
 Re-stau. I, I offer up prayers in the presence of

neteru rex xert xat-sen
 the gods knowing what concerneth their persons.



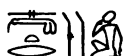
i - nā



āa



er



semeter

I have come advancing to make a declaration of



maāt



er



erṯāt



16.



āusu



er

right and truth, to place the balance upon



āhāu - f



em



xennu



kāu

its supports within the amaranthine bushes.



ā



qa



ḥer



āat - f



neb

Hail exalted upon his standard, lord



atefu



em



āri



ren - f



em



neb

of the atef crown, making his name as the lord



17.



nifu



nehem



kuā



mā



naik

of winds, deliver me from thy



en



āputat

messengers



uṯetiu

who make to happen

*ðemesu**sexeperiu**äterit*

dire deeds,

who make to arise

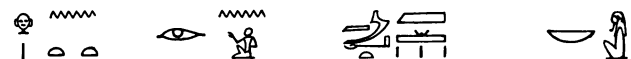
calamities,

*ät**tamet**ent hräu-sen*

without

covering

upon their faces,

*her entet**äri - nä**maät**neb*

because

I have done

right and truth.

O lord of

*maät**äb -**kuä**hāti - ä**em*

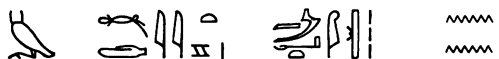
right and truth, I am pure,

my breast

is

*ābu**pehi - ä**turä**her-äb-ä*

washed, my hinder parts are cleansed, my interior

*em**sešefit**maät**enen*

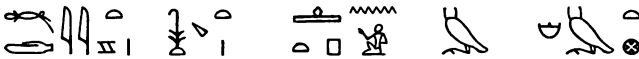
[hath been] in


the pool of right and truth, not [is]


*ät**äm - ä**šu**äb - nä**em*


a member in me

lacking. I have been purified in


sešetit *reset* *hetep-nā* *em* *Hemt*
 the pool southern, I have rested in Hemet,



mehtet *em* *seḫet* *saneḫemu*
 to the north of the field of the grasshoppers ;











ābet *geti* *ām - s* *em* *unnut*
 bathe the divine sailors in it at the season of


kerḫ *en* *senāā* *āb* *en* *neteru*
 night to gratify (?) the heart of the gods











em *ḫet* *seš-ā* *her-s* *em* *kerḫ*
 after I have passed over it by night and


em *hru* *tāu* *iut - f* *ān - sen* *er - ā*
 by day. They grant his coming, they say to me,











nimā *trā* *tu* *ān - sen* *er - ā*
 Who then art thou ? say they to me.










pu trā ren - k ān - sen er - ā
 What then is thy name? say they to me.










nuk ruṭ ḫeri en ḥait āmi
 I grow among the flowers dwelling in










baaq ren - ā seš-nek ḥer mā
 the olive tree is my name. Pass on thou forthwith,










ān - sen er - ā seš-nā ḥer nut
 say they unto me. I have passed by the town

meḥtet baat peti trā maa - nek
 north of the bushes. What then didst thou see

ām ḫenṭ pu ḥenā meṣtet peti trā
 there? The leg and the thigh. What then

ān-k en sen āu maa - nā āhehi
 didst thou say to them? I saw rejoicing

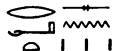













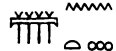















em ennu taiu Fenxu peti trā
 in those lands of the Fenkhu. What then



 24. 













ertāt-sen nek besu pu en sešet
 did give they to thee? A flame it was of fire,









henā uat en thehent peti trā
 together with a tablet of crystal. What then









āri - nek eres āu qeres - nā set her
 didst thou do therewith? I buried them by

uteb en maāti em xet xauī
 the furrow of Maāti with the things of the night.



 25. 






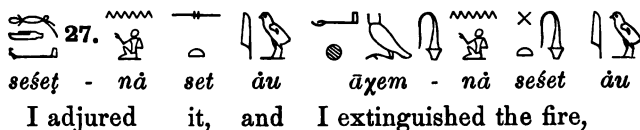
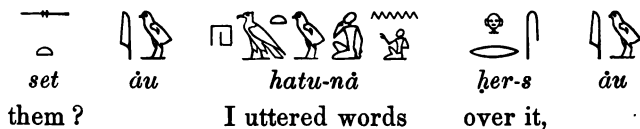
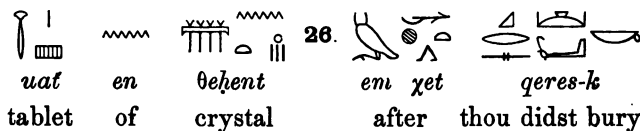
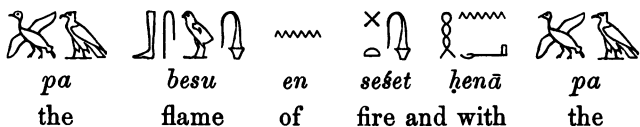
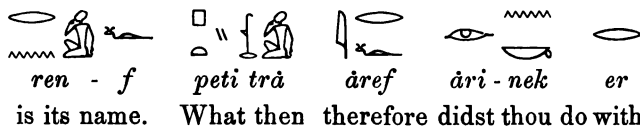
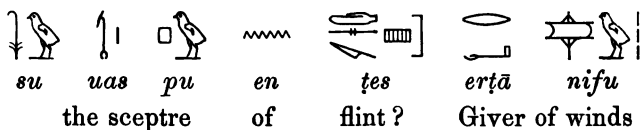
peti trā gem - nek ām her uteb
 What then didst thou find there by the furrow

en maāti uas pu en tes āu
 of Maāti? A sceptre of flint (?);

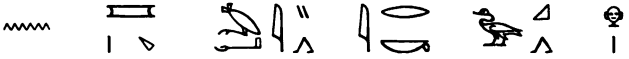



maketh to prevail thee it. What then is [the name of]

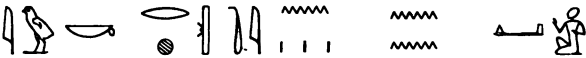




 28. 
set - nā uat em qemam

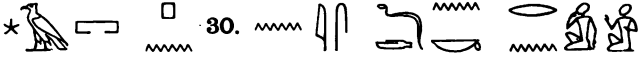

I made use of the tablet in creating


en mer māai arek āq her
 a pool of water. Come then pass in over


sba pen en usext ten ent Maāti
 door this of Hall this of Maāti,


29. 
āu - k rex - θā - n enen(i.e., ān) tā - ā
 thou art knowing us. Not will I let

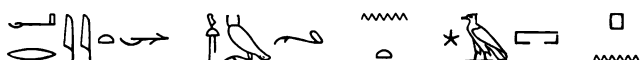

āq - k her - ā ān bens en
 enter thee over me, saith the bolt of



 30. 
sba pen [ā]n-ās teṭ - nek ren - ā
 door this, except thou sayest my name.



teṭ en bu māā ren - t


Weight of the place of right and truth is thy name.

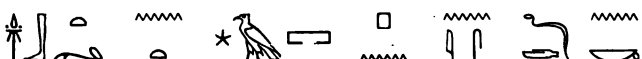

 ân tā - â āq - k her - â ân
 Not will let I enter thee by me, saith

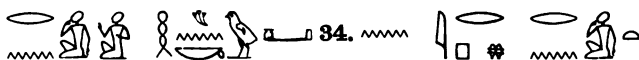

 ārit unem ent sba pen
 the post right of door this,

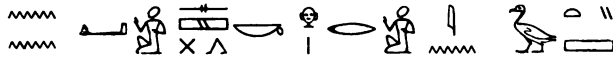

 [â]n-ās tet - nek ren - â henku - nef
 except thou sayest my name. He weigheth


 fat maāt ren-t enen(i.e., ân)
 the labours of right and truth is thy name. Not

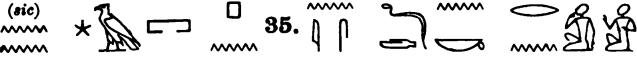

 tā - â āq - k her-â ân ārit
 will I let enter thee by me, saith the post



 âbet ent sba pen [â]n-ās tet - nek
 left of door this, except thou sayest



 ren - â henku en ârp ren - t
 my name. Judge of wine is thy name.

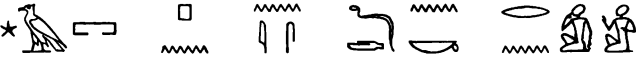

 enen
 (i. e., an) tā - ā seš - k her - ā an sati

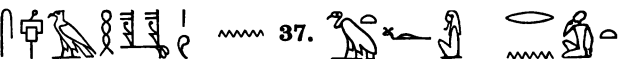
Not will I let pass thee over me, saith the threshold


(sic)

 en sba pen [ā]n-ās tet - nek ren - ā
 of door this, except thou sayest my name.



 āua en Seb ren - k enen (i. e., an)
 Ox of Seb is thy name. Not



 un - ā nek an qert ent
 will I open to thee, saith the bolt-socket of



 sba pen [ā]n-ās tet - nek ren - ā
 door this, except thou sayest my name.



 sah en mut - f ren - t
 Flesh of his mother is thy name.

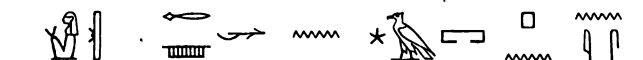

 enen (i. e., an) un - ā nek an pait
 Not will I open to thee, saith the lock

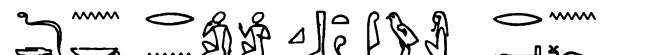

en sba pen [ā]n ās teṭ - nek ren - ā
 of door this, except thou sayest my name.


ānḫet ufat ent Sebek neb
 Liveth the utchat of Sebek, the lord of

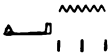

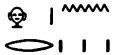
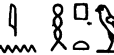


Baxau ren-t enen(ān) un - ā
 Bakhau, is thy name. Not will I open


nek enen(ān) tā - ā āq - k her - ā ān
 to thee, not will I let pass thee over me, saith


āri āā en sba pen [ā]n ās
 the dweller at the door of door this, except








teṭ - nek ren - ā qebt Šu ertā-nef
 thou tellest my name. Arm of Shu that placeth itself


em sau Ausār ren - k enen(ān)
 for the protection of Osiris is thy name. Not

tā - n seš - k her - n ân heptu

will we allow to pass thee by us, say the posts

en sba pen [ân]âs teṭ - nek ren - n



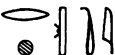


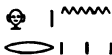
of door this, except thou sayest our names.







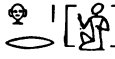

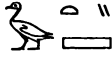

nexenu nu Rennut ren-ten

Serpent children of Rennut are your names.





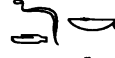
âu - k 40. reḫ - thâ - n seš ârek her - n

Thou knowest us, pass then by us.







enen (ân) ḫent - k her - â ân sati

Not shalt tread thou upon me, saith the floor






en usext ten [ân]âs teṭ - k

of hall this, except thou sayest















ren - â her mā âref âu - â ḫert








my name. I am silent,




 41. 







āb - kuā her entet [ā]n rex - n
 I am pure, because not do we know








reṭ - k xent - k her - n ām - sen
 thy two legs thou treadest upon us with them ;






teṭ ārek nā set besu em baḥ
 tell then to me them. Traveller before








Amsu ren en reṭ - ā unemi
 Amsu is the name of my leg right.






 42. 








unpet ent Nebt-ḥet ren en reṭ - ā
 Grief of Nephthys is the name of my leg

ābi xent ārek her - n āu - k
 left. Tread then upon us, thou



















rex - ḥā - n enen (ān) semā - ā tu ān
 knowest us. Not will I question thee, saith











āri *āā* *en* *usext* *θen* [*ā*]*n ās*

 the guardian of the door of hall this, except











teṭ - nek *ren - ā* *sa* *ābu* *tār*

 thou sayest my name. Discerner of hearts, searcher of

ḫat *ren - k* *semā - ā* *tu* *āref*

 reins, is thy name. I will question thee then.

nimā *en* *neter* *āmi* *unnut - f*

 Who is the god dwelling in his hour ?












teṭ - k *set* *en* *māau* *tauī*

 Speak thou it. The recorder of the two lands.






















peti trā *su* *māau* *tauī*

 Who then is he the recorder of the two lands ?

Tehuti *pu* *māā* *ān* *Tehuti* *i - nek*

 Thoṭh it is. Come, saith Thoṭh, come thou